

THE

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GERALD B. WINROD ★ EDITOR

PETITION CRUSADE GATHERS FORCE

OBSERVERS at Washington estimated that Monday morning's mail, February 18th, brought 100,000 envelopes to the desks of Senators and Representatives . . . each containing a signed petition like the one appearing in the center of this page, sent by voters from their respective States.

That was one day's mail! Other days have since been larger. The total number of petitions processed, by persons informed regarding the cancer problem, is expected to reach well into the millions.

These exertions are made necessary by the fact that certain men, clothed with the authority of the Food & Drug Administration, have banded together to deny America's 40,000,000 cancer sufferers relief which the Hoxsey treatment offers.

If they succeed, their deed will be recorded as a major crime of human history. They must be restrained by positive and aggressive action resulting from enlightened public opinion.

These men are making life miserable for Dr. Hoxsey and his medical colleagues. Their attack has two prongs.

First, all the schemes and arts of which smart lawyers are capable, to tie him and the treatment up, in the courts. Second, psychological warfare (scientific smearing) on a nationwide scale through the press and over the air, at taxpayers' expense.

It is safe to say that, in addition to the avalanche of petitions now deluging both branches of the Congress, tens of thousands of personal letters have been written. The Defender has seen none that deals with the problem more clearly than the one mailed to all Senators and Representatives by Rev. W. R. Lantz, of Moberly, Missouri:

"TO MEMBERS OF THE CONGRESS:

"I am an average Baptist preacher and evangelist who travels and meets a great many people. Preachers have a ministry with the sick. I have learned

enough about cancer, to know to my satisfaction, that the Hoxsey treatment is a cure. I am personally familiar with cured cases.

"I therefore appeal to members of the Senate and House of Representatives to keep the Federal Food and Drug Administration from robbing humanity of this great blessing. The situation calls for an investigation by Congress.

"I know enough about history and human nature, to know that when greedy men get too much power, they never give it back of their own accord. It has to be taken from them.

"I am convinced, as are many others, that Congress should step in and deal firmly with the Food and Drug men who have delegated to themselves too much power — which power they are

published the trash received. They were sold a bad bill of goods.

It seems odd to see a Government agency trying to counteract the prayers of Christian people. Its leaders find themselves in the position of fighting God, for God is always on the side of truth.

And the simple truth in this instance is . . . that a sufficient number of cancer cases have been cured by the Hoxsey treatment for doctors to truthfully announce discovery of a cure.

This was actually done when ten leading cancer specialists from various parts of the United States, all M.D.'s, went to Dallas a few months ago, made a study of the Clinic, the treatment and the results, then issued a report over their ten signatures endorsing the system.

Let Christians continue to pray. "God works in mysterious ways His wonders to perform." He is all-wise and capable of answering, in ways the one praying, cannot even visualize. Christians don't have to think out the answers. This is a matter that can be left to a higher Intelligence. It is enough for them to pray!

But, James said: "Faith without works is dead." There is *work* to be done and Christians in all parts of the Country are responding to the call, accepting the challenge. They look upon the relief of pain and suffering as a ministry. Their Lord was a Man of Mercy, who in the days of His flesh, "went about doing good." They cannot perform the miracles He performed, but they do feel some of the compassion He felt for those who suffer.

This explains the motive behind the present crusade to save the Hoxsey cancer treatment. Millions of people are stirred. They are making their influence felt in the halls of Congress. Dr. Hoxsey has said: "Faith, prayer and truth must conquer in the end."

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isaiah 59:1.

A PETITION

I hereby exercise my constitutional right of petition (Article 1 of the Bill of Rights) and request a thorough Congressional investigation of the Food & Drug Administration to correct abuses and restrain this branch of Government from trying to destroy the Hoxsey treatment for cancer.

Name _____
Address _____

using to the detriment of people who have cancer. Congress has a responsibility to take the necessary action, to save the Hoxsey treatment."

★ ★ ★

IT WOULD BE a mistake to underestimate the cleverness and resourcefulness of the men who are using the Food & Drug Administration as a vehicle, to destroy cures for ailments which their backers insist are incurable. They are not missing any tricks!

To illustrate: When a group of Ministers recently issued a nationwide Call To Prayer, Food & Drug officials set out at once to negate the effort by pouring specially prepared propaganda into evangelical Christian circles.

Editors of religious publications were bombarded. Some complied and

DEFENDER MAGAZINE

GOVERNMENT AGENCIES IN CONFLICT

DOCTORS know that surgery and radiation do not cure cancer. They know that as a general rule the victim suffers more and dies sooner when tortured by these methods, than if the disease is allowed to run its course.

Various medical groups are therefore exploring new fields, opening new areas of research. They are turning to chemistry. The scientific term is Chemotherapy.

This is the system of treatment used at the Hoxsey Cancer Clinics of Dallas, Texas and Portage, Pennsylvania.

Dr. Harry M. Hoxsey and his associates are in the vanguard, pioneers in a new age of medicine. This accounts for the prejudice and professional jealousy they are encountering.

Since the February issue of The Defender delivered its article on "Chemotherapy at the Hoxsey Cancer Clinic," there has been an important development bearing directly upon the issue.

The following self-explanatory press dispatch from New Orleans, Louisiana dated February 6, 1957, was published under this headline:

**"20 SURGEONS TURN TO DRUGS
IN NEW ATTACK ON CANCER —
X-ray and Surgery Called Failure."**

The report, published and circulated throughout the nation states:

"Twenty surgeons will use drugs on their patients this month in the start of a nationwide experiment to find a chemical remedy for cancer.

"Dr. I. S. Ravdin, Philadelphia, who

announced the experiment yesterday, said the drugs had stopped cancer in mice and other animals to some degree. The drugs have not been used on humans. The announcement came at a sectional meeting here of the American College of Surgeons. Dr. Ravdin said results of the experiment should be available in two years.

"Dr. Ravdin, chairman of the College's board of regents and a member of the team that performed ileitis surgery on President Eisenhower last year, told a press conference that chemistry might provide the remedy for cancer. He said x-rays and surgery so far have failed.

"Dr. Ravdin gave these details of the experiment:

"Surgery will be performed as usual but drugs will be added when a patient volunteers for the experiment. Chemicals will be used during surgery because scientists know that cancer cells spread when a malignant tumor is handled.

"Surgeons will use a different drug, supplied by the National Cancer Institute, for each type of the disease. No surgery will be performed after the first operation. Doctors will wait for the results of chemical action.

"The Institute, a Government agency

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at Bethesda, Maryland, will tabulate the results. Dr. Ravdin did not name the drugs but said they were not commercially produced at this time."

★ ★ ★

DR. RAVDIN is quoted as saying that cancer sufferers will have to wait two years. During such a period of waiting, a few hundred thousand more victims would die. They don't have to wait! Chemotherapy is already being successfully used under Hoxsey auspices.

Let it be noted that the National Cancer Institute, a Government agency, is to supply the chemical products for the experiment.

The Institute was established by an Act of Congress in 1937 and has since been financed out of public funds, involving annual budgets reaching into many millions of dollars.

The Food & Drug Administration, another branch of the Government, has done the unprecedented thing of having Warning notices against the Hoxsey cancer treatment posted in the 46-thousand Post Offices and substations of the United States. The statements printed on these posters are both false and misleading. They portray surgery, X-ray and radium as a "cure." Millions of bereaved, who have seen their loved ones suffer and bleed and burn and die from the use of these methods, know this claim to be utterly false.

The National Cancer Institute, a Government agency, is financing and directing the manufacture of chemical products, in cooperation with medical bodies who publicly affirm that surgery, X-ray and radium offer no hope for cancer sufferers.

The Federal Food & Drug Administration, another Government agency, publicly states that surgery, X-ray and radium offers a "cure" for cancer and tries to destroy those who are successfully using chemistry in treating the ailment.

The paradox is patent!

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THANK GOD FOR THE HOXSEY CLINIC

MRS. CLARA PECK
CANOGA PARK, CALIFORNIA

I WAS converted and became a Christian when a girl at the age of thirteen. Those who read this testimonial, will understand that my faith has stood me well during trying experiences that have come later in life.

On a Wednesday evening late in July, 1954, I drove with my husband to a place where he made an estimate on a piece of construction work, then we expected to go to prayer meeting. On our way to the service, we were struck by another car in the dark.

I was taken by ambulance to an emergency hospital with what was thought to be a broken back, which proved instead a bad whiplash. I went to a chiropractor for a month but failed to make satisfactory progress.

There began to be a showing of blood. This continued for several weeks and I decided to see our family medical doctor. That was in September 1954.

I told him about the car accident and the showing of blood. Following the examination, he removed what he called an ulcer of the outside of the cervix. This was placed in a glass container and sent to a laboratory for a test.

He told me to come back at a certain time, but two days before that date, I received a telephone call from him saying: "I have bad news for you; you have cancer. I want you in the

hospital by noon. I am going to operate tonight."

I had never once thought about cancer, although some of the days were pretty rough and I suffered considerable pain. Members of my family had suggested a checkup, but I did nothing about it.

The doctor's report stunned me. I said: "Doctor, you are going too fast for me. I want time to think."

I hung up the receiver, turned to my husband who was sitting near, and reported what the doctor had told me.

Thereupon, I went to my bedroom, knelt before the Lord, told Him I knew I had to die some day, and if of cancer, it would be all right with me.

Then I prayed: "But I want to request two things. First, peace of mind, and second, to make the rest of my days a faithful testimony to His glory. You lead, Lord, and I will follow."

I wanted peace, and I wanted to be in the center of the divine will for my life.

A little later, I called six of my children by telephone (one son was in the Navy, stationed in Japan) and told them the news. They each said, Mother take the doctor's advice.

I called him soon thereafter and asked for more information, what he had in mind after thinking the matter over.

TRUTH PACKAGE

You are invited to help spread enlightenment regarding the Hoxsey cancer treatment. For \$1.00 we will send you a "Truth Package," consisting of 60 pieces of literature containing complete information. Pin a dollar bill to this announcement, clip and mail to: DEFENDER PUBLISHERS ... WICHITA, KANSAS.

He said there should be another biopsy and if it also came back cancer, a hysterectomy would be performed Thursday evening at seven o'clock.

I agreed to the biopsy and went to the hospital about 1 o'clock Wednesday, returning home to wait for the report Thursday noon.

During the middle of the morning Thursday, I called our Pastor emeritus and reported the news and future plans. He said (and I can almost quote his very words):

"Now, sister Peck, have you ever heard of anyone being cured of cancer by cutting, X-ray or radium? Think of our sisters in the Church, Buerge and McCrory. They were both operated on and burned, and where are their bodies today? They are in the graveyard. Did you ever hear about the Hoxsey Cancer Clinic of Dallas, Texas?"

I replied that only a few minutes earlier, a friend had told me of it. He continued: "Why don't you go see sister Brown? She is taking the treatment and is much improved."

I knew Mrs. Brown well, so husband and I decided to drive over to their place at once. This seemed to be the Lord's leading then, and I am positive of it today.

We came home from the Browns, called the Clinic and then the airlines. I flew to Dallas. No matter what the laboratory report would be, I had the blessed assurance of being in God's perfect will. I knew prayer was being answered.

My daughter and I left Friday night at 9:45, arrived in Dallas at 6 A.M. Saturday and went directly to the Clinic.

A clinical examination was made which included six X-ray pictures, laboratory tests of blood and urine, case history, the prescribing of medications, instructions to return in six months for a checkup, and I was back home in time to attend church on Sunday.

I followed the diet and took the medicines as instructed, to the letter.

Within three weeks, I started to improve and saw no more signs of blood. From then on I began to gain in health. I will return to Dallas next month for

CHEMOTHERAPY

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another checkup, making six trips in two-and-a-half years.

To Dr. Harry M. Hoxsey and his wonderful staff, I am indebted for my complete recovery.

In October, 1956, I stayed seven days in Dallas, just to be near the Clinic, which is to me a sacred place. During that time, I obtained signatures on 380 petitions, which we were then circulating, asking for a fair and unbiased investigation of Dr. Hoxsey's cures.

The geographical areas covered by these signers will give an idea of the distances from which people come for treatment. Thirty-three States were represented, six different cities in Canada and Costa Rica.

I take my Bible with me on trips to the Clinic. There are opportunities to be a blessing and comfort to many in the waiting rooms. There are two passages to which I always try to call special attention.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Proverbs 3:5-6.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Psalm 37:4.

To answer any questions that may rise in the minds of Defender readers regarding the diagnosis of cancer made by the medical doctors, I am giving the magazine a photostatic copy of Dr. Lester H. Rhymes' letter written September 16, 1954 at Canoga Park, California.

(Editor's Note: The letter follows.)

Canoga Park, California
September 16, 1954

Mrs. Clara Peck
19839 Saticoy
Canoga Park, California

Dear Mrs. Peck:

Although you were not there for examination, the Tumor Board of the Valley Hospital considered the laboratory findings of your case on September 14 and I wish to pass them on to you.

It was agreed by the Tumor Board that on the basis of the laboratory re-

ports and the physical findings reported by Dr. Foster and myself that you have a carcinoma of the cervix, Grade III, stage I. This means that the cancer is of a rather rapid growing type and that it has been found quite early.

It was unanimously agreed by the doctors present that the treatment of choice in your case is X-ray and radiation and that it is urgent that these agents be used without delay. None of the members of the board felt that surgery would be indicated. This report confirms the opinion which Dr. Foster and I held after receiving the last laboratory reports.

As you probably know, we do not do this type of treatment ourselves, but refer you to a radiologist, probably Dr. Sava at the Valley Hospital. Therefore, the fees for further treatment would go to her and the hospital rather than to us and it is evident that our recommendations in this case are not passed on any financial considerations on our part.

We feel very strongly that any other type of treatment which may be recommended elsewhere would be at variance with all the evidence that has been gained by physicians in the study of this disease and would result in failure of treatment and your death.

Treatment by radiation as we have suggested is not 100% successful but the percentage of cure in cases such as yours is comparatively high.

Sincerely yours,

(Signed) Lester H. Rhymes, M.D.

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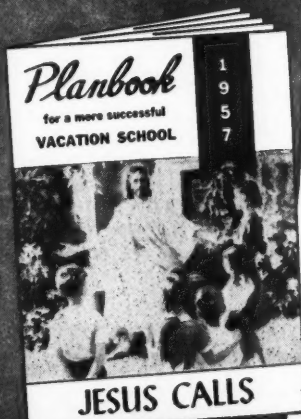
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WHAT MUST I DO?

Sermon Of The Month

DR. T. DE WITT TALMAGE

The Defender has reached into the past again this month and retrieved a sermon masterpiece ... as preached by a great pulpit statesman of the last generation.

"Sirs, What must I do to be saved?"
Acts 16:30.

LAST WEEK the board fences, the stone walls and the city car windows were covered with the advertisement of an infidel lecture on the subject, "What must we do to be saved?" Of course the allusion was to the text. I warrant you that the facetious lecturer asked the question in a different mood from that in which it was asked when originally propounded.

I warrant you also that the audience who heard the question were in a different condition from the audience that originally heard it. The audience that gathered last week to hear the question of the text discussed, entered a beautiful auditorium, having paid fifty or seventy-five cents to hear the religion of the Lord Jesus Christ ridiculed.

I would rather pay fifty cents for almost anything than to hear the Lord Jesus Christ dishonored. I would rather pay fifty cents to hear my dead father, or dead mother, or dead brother, or dead sister derided and ridiculed than to pay fifty cents to hear the religion of the Lord Jesus Christ defamed. Fifty cents is not much, but he who hears Christ caricatured, or His religion defamed, has an entertainment costly at any price.

THE GREAT QUESTION

The scene when the question was discussed, and the scene when the text was

originally propounded cannot be compared. Incarcerated in a Philippian penitentiary, a place cold, and dark, and damp, and loathsome, and hideous, unilluminated save by the torch of the official who comes to see if they are still alive, are two ministers of Christ, their feet fast in instruments of torture, their shoulders dripping from the stroke of leathern thongs, their mouths hot with thirst, their heads faint because they may not lie down.

In a comfortable room of that same building, and amid pleasant surroundings, is a paid officer of the government whose business it is to supervise the prison. It is night, and all is still in the corridors of the dungeon save as some murderer struggles with a horrid dream, or a ruffian turns over in his chains, or there is the cough of a dying consumptive amid the dampness; but, suddenly, crash! go the walls.

The two men pass out free. The jail-keeper, although familiar with the darkness and the horrors hovering around the dungeon, is startled beyond all bounds, and, flambeau in hand, he rushes through the falling walls, shouting at the top of his voice: "Sirs, What must I do to be saved?"

I stand today before hundreds, and perhaps thousands, who are asking the same question with more or less earnestness, and I accost you in this crisis of your soul with a message from heaven.

There are those in this audience who might be more skilful in argument than I am; there are those here who can dive into deeper depths of science, or have larger knowledge; there are in this audience those before whom I would willingly bow as the inferior to the superior; but I yield to no one in this assemblage in a desire to have all the people saved by the power of an omnipotent Gospel, and with an all-consuming desire that sometimes almost impedes my utterance I beg you to accept immortal life.

COURTEOUS AND PRACTICAL

I shall proceed to characterize the question of the agitated jail-keeper. And first, I characterize that question as *courteous*. He might have rushed in and said: "Paul and Silas, you vagabonds, are you tearing down this prison? Aren't you satisfied with disturbing the peace of the city by your infamous doctrines, and you are now going to destroy public property? Back with you to your places, you vagabonds!"

He said no such thing. The word of four letters, "Sirs!" equivalent to "lords," recognized the majesty and honor of their mission. Sirs!

If a man with a captious spirit tries to find the way to heaven he will miss it. If a man comes out and pronounces all Christians as hypocrites and the religion of Jesus Christ as a fraud, and asks irritating questions about the mysterious and the inscrutable, saying, "Come, my wise man, explain this and explain that; if this be true how can that be true?" — no such man finds the way to heaven. The question of the text was decent, courteous, gentlemanly, deferential. Sirs!

Again, I characterize this question of the agitated jail-keeper as a *practical* question. He did not ask why God let sin come into the world, he did not ask how Christ could be God and man in the same person, he did not ask the doctrine of the decrees explained or want to know whom Cain married, or what was the cause of the earthquake. His present and everlasting welfare was involved in the question, and was not that practical?

The question for you to discuss, my brother, is not whether Calvin or Arminius was right, not whether a hand-

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ful of water in holy baptism or a baptism is the better, not whether foreordination and free agency can be harmonized. The practical question for you to discuss, and for me to discuss, is, "Where will I spend eternity?"

PERSONAL AND IMPORTANT

Again, I characterize this question of the agitated jail-keeper as one *personal* to himself. I have no doubt he had many friends and was interested in their welfare. I have no doubt he found that there were persons in that prison who, if the earthquake had destroyed them, would have found their case desperate. He is not questioning about them. The whole weight of his question turns on the pronoun "I."

"What shall I do?" Of course, when a man becomes a Christian, he immediately becomes anxious for the salvation of other people; but until that point is reached the most important question is about your own salvation. "What is to be my destiny?" "What are my prospects for the future?" "Where am I going?" "What shall I do?"

The trouble is we shuffle the responsibility off upon others. We prophesy a bad end to that inebriate, and terrific exposure to that defaulter, and awful catastrophe to that profligate. We are so busy in weighing other people, we forget ourselves to get into the scales. We are so busy watching the poor gardens of other people that we let our own dooryard go to weeds. We are so busy sending off other people into the life-boat that we sink in the wave. We cry "Fire!" because our neighbor's house is burning down and seem to be uninterested that our own house is in the conflagration.

Oh, wandering thoughts, disappear today. Blot out this entire audience except yourself. Your sin, is it pardoned?

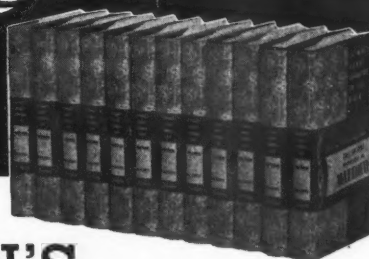
Again, I characterize this question of the agitated jail-keeper as one of incomparable *importance*. Men are alike, and I suppose he had scores of questions on his mind, but all questions for this world are hushed up, forgotten, annihilated in this one question of the text: "What must I do to be saved?" And have you, my brother, any question of importance compared with that question?

Have you any securities that will last forever? Are you jobbing for time when you might be wholesaling for eternity? Is there any question so broad at the base, so overshadowing as the question: "What must I do to be saved?"

Oh, what a question, what an impor-

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tant question! What is it now to Napoleon III whether he triumphed or surrendered at Sedan, whether he died at the Tuileries or Chiselhurst, whether he was emperor or exile? Because he was laid out in the coffin in the dress of a field marshal, did that give him any better chance for the future than if he had been laid out in a plain shroud? What difference will it soon make to you or to me, whether in this world we walked or rode, whether we were bowed to or maltreated, whether we were applauded or hissed at, welcomed in, or kicked out, when laying hold of every moment of the future, and burning in every splendor or every grief, and overarching or undergirding all time and all eternity will be the plain, startling, infinite, stupendous question of the text: "What must I do to be saved?"

MISFORTUNES AND URGENT

Again, I characterize this question of the agitated jail-keeper as one crushed out by his *misfortunes*. Because of falling of the penitentiary his occupation was gone. Besides that, the flight of a prisoner was ordinarily the death of the jailer. He was held responsible.

If all had gone well, if the prison walls had not been shaken down by the earthquake, if the prisoners had all stayed quiet in the stocks, if the morning sunlight had calmly dropped on the jailer's pillow, do you think he would have hurled this red-hot question from his soul into the ear of his apostolic prisoners? Ah, no! you know as well as I do it was the earthquake that aroused him up. And it is trouble that starts a great many people to asking the same question.

It has been so with a vast multitude of you. Your apparel is not as bright as once it was. Why have you changed the garb? Do you like solferino, and crimson, and purple, as well as once? Yes. But you say: "While I was prospered and happy those colors were accordant with my feelings; now they would be discord to my soul." And so you have plaited up the shadows into your apparel.

The world is a very different place from what it was once for you! Once you said: "Oh, if I could only have it quiet a little while." It is too quiet. Some people say that they would not bring back their departed friends from heaven even if they had the opportunity; but if you had the opportunity you would bring back your loved ones and soon their feet would be sounding in the hall, soon their voices would be heard in the family, and the old times would come back just as the festal days

of Christmas and Thanksgiving — days gone forever.

Oh, it is the earthquake that startled you to asking this question — the earthquake of misfortune.

Again, I characterize this question of the agitated jail-keeper as hasty, urgent, and immediate. He put it on the run. By the light of his torch as he goes to look for the earnestness. No one can doubt that the man is in earnest.

He must have that question answered before the earth stops rocking, or perhaps he will never have it answered at all. Is that the way, my brother, my sister, you are putting this question? Is it on the run? Is it hasty? Is it urgent? Is it immediate? If it is not, it will not be answered. That is the only kind of question that is answered.

It is the urgent and the immediate question of the Gospel Christ answers. A great many are asking this question, but they draw it out, and there is indifference in their manner as if they do not mean it. Make it an urgent question and then you will have it answered before an hour passes, before a minute passes.

Are there not in this house today those who are postponing until the last hour attending to the things of the soul? I give it as my opinion that ninety-nine out of the one hundred death-bed repentances amount to nothing. Of all the scores of persons mentioned as dying in the Bible, how many do you read of that successfully repented in

the last hour? Fifty? No. Forty? No. Thirty? No. Twenty? No. Ten? No. Five? No.

One — only one, barely one, as if to demonstrate the fact that there is a bare possibility of repenting in the last hour, was saved. But that is improbable, awfully improbable, terrifically improbable. One hundred to one against the man. If you have ever seen a man try to repent in the last hour, you have seen something very sad.

There is not from the moment that life begins to breathe in infancy to the last gasp such an unfavorable, completely unfavorable, hour for repentance as the death hour, the last hour. There are the doctors standing with the medicines. There is the lawyer standing with the half-written will. There is the family in consternation as to what is to become of them. Oh, that man is an infinite fool, an infinite fool, who procrastinates to the deathbed his repentance!

DROP YOUR CHAINS AND GO FREE

My text does not answer the question. It only asks it, with deep and importunate earnestness asks it, and, according to the rules of sermonizing, you would say, "Adjourn that to some other time." But I dare not.

What are the rules of sermonizing to me when I am after souls? What other time could I have, when perhaps this is the only time? This might be my last time for preaching; this might be your last time for hearing.


After my friend in Philadelphia died, his children gave his church Bible to me and I read it, looked over it with much interest. I saw in the margin, written in lead pencil: "Mr. Talmage said this morning that the most useless thing in all God's universe is that any sinner should perish."

Have you not heard how Christ bore our sorrows? Have you not heard how that with all the sorrows of heart, He cried: "Father, forgive them; for they know not what they do?"

By His feet blistered on the mountain way — by His back whipped until the skin came off, by His death couch of four spikes, two for His hands and two for His feet — by His sepulcher, in which for the first time in thirty-three years the cruel world let Him alone — and by the heavens from which He bends in compassion offering pardon and peace, I beg you to put down your all at His feet.

In the troubled times of Scotland, Sir John Cochrane was condemned to death by the king. The death warrant

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was on the way. Sir John Cochrane was bidding farewell to his daughter Grizelle at the prison door: "Farewell, my darling child, I must die." His daughter said: "No, father, you shall not die."

"But," he said, "the king is against me, and the law is after me, and the death warrant is on its way, and I must die; do not deceive yourself, my dear child." The daughter said: "Father, you shall not die," as she left the prison gate.

At night, on the moors of Scotland, a disguised wayfarer stood waiting for the horseman carrying the mail bags containing the death warrant. The disguised wayfarer, as the horse came by, clutched the bridle and shouted to the rider — to the man who carried the mail bags: "Dismount!"

He felt for his arms, and was about to shoot, but the wayfarer jerked him from his saddle and he fell flat. The wayfarer picked up the mail bags, put them on his shoulder and vanished in the darkness, and fourteen days were thus gained for the prisoner's life, during which the father confessor was pleading for the pardon of Sir John Cochrane.

The second time the death warrant is on its way. The disguised wayfarer comes along, and asks for a little bread and a little wine, starts on across the moors, and they say: "Poor man, to have to go out such a stormy night; it is dark and you will lose yourself on the moors." "Oh, no," he says, "I will not." He trudged on and stopped amid the brambles and waited for the horseman to come carrying the mail bags containing the death warrant of Sir John Cochrane.

The mail carrier spurred on his steed, for he was fearful because of what had occurred on the former journey, when suddenly through the storm and through the darkness there was a flash of firearms and the horse became unmanageable, and as the mail carrier discharged his pistol in response, the horse threw him, and the disguised wayfarer put his foot on the breast of the overthrown rider, and said: "Surrender now!"

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The mail carrier surrendered his arms, and the disguised wayfarer put upon his shoulders the mail bags, leaped upon the horse, and sped away into the darkness gaining fourteen more days for the poor prisoner, Sir John Cochrane. And before the fourteen days had expired, pardon had come from the king. The door of the prison swung open, and Sir John Cochrane was free. One day, when he was standing amid his friends, they congratulating him, the disguised wayfarer appeared at the gate, and he said: "Admit him right away." The disguised wayfarer came in and said: "Here are two letters; read them, sir." Sir John Cochrane read them.

They were his two death warrants, and he threw them into the fire. Then said Sir John Cochrane: "To whom am I indebted? Who is this poor wayfarer that saved my life? Who is it?" And the wayfarer pulled aside and pulled off the jerkin and the cloak, and the hat, and lo, it was Grizelle, the daughter of Sir John Cochrane. "Gracious heaven!" he cried, "my child, my saviour, my own Grizelle!"

But a more thrilling story. The death warrant had come forth from the King of heaven and earth. The death warrant read: "The soul that sinneth, it shall die." But breasting the storm and putting out through the darkness was a disguised wayfarer, who gripped by the bridle the oncoming doom and flung it back, and put his wounded and bleeding foot on the overthrown rider. Meanwhile, pardon flashed from the throne, Go free! Open the gate! Strike off the chain! Go free!

And today your liberated soul stands in the presence of the disguised wayfarer, and as He pulls off the disguise of robe, you find He is bone of your bone, flesh of your flesh, your brother, your Christ, your pardon, your eternal life. Let all earth and heaven break forth in praise. Victory through our Lord Jesus Christ!

A guilty, weak, and helpless worm,

On Thy kind arms I fall;

Be Thou my strength and righteousness,

My Jesus and my all.

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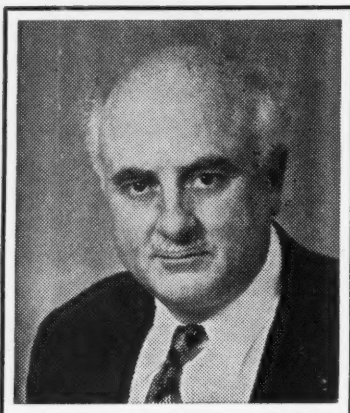
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LIFE AND LETTERS OF THE APOSTLE PAUL

Ninth in a series of ten articles by Dr. Gerald B. Winrod — each of which is complete in itself but also connects with the one before and the one following.

FROM CORINTH Paul journeyed two hundred and fifty miles due east to Ephesus, taking with him his faithful friends, Aquila and Priscilla. The visit was a brief one. He was anxious to reach Antioch, the missionary home base, give a report to the congregation and leave again on his third highly eventful tour.

In Antioch, Paul had a wonderful reunion with old friends and co-workers. He reported on the momentous advance of the Christian missionary movement, explaining how it had penetrated the very heart of Greece, striking the main citadels of Grecian mythology and paganism.

Churches had been established in the principal cities covered by his travels, both east and west. The movement was growing. It was therefore necessary for the leaders to meet at intervals to coordinate their efforts and follow a fixed program. Antioch was the leading rallying point.

Paul had good news for Antioch. But this cannot be said of the news they had for him. Trouble was brewing between Jews and Romans down Jerusalem way. In twenty years the smoldering flames would break into a conflagration. The city would be overrun by Rome's iron legions and the population massacred.

Even more upsetting to Paul at the moment was the report received from the missionary front in northern Asia Minor where he had raised the banners

of the Gospel five years earlier. The Churches of Galatia, in Derbe, Lystra, Iconium, Antioch Pisidia and other points were being infiltrated by Talmudic Judaizers. The Gospel was being perverted.

This movement sprang from the teachings of the Talmud which has always inflated the Jewish ego and caused these people to regard themselves as demigods. The spirit of the Pharisees remained in the hearts of certain Jews who professed to be followers of Christ. Teachers went out in all directions from Jerusalem, teaching and misleading people of the Church. Paul was their principal target.

The Antioch congregation had been renovated during an earlier controversy. But while Paul was in Macedonia and Greece, the Talmudists invaded Asia Minor. They seized upon the opportunity of undermining his position.

He was not one of the apostles, they explained. In fact, his claims to apostleship were spurious. He had no right to let down the bars and take Gentiles into the Church, certainly not without circumcision. Jews were specially chosen and their doctrines should be given the place of preferment. Galatian converts were ordered to meet all the requirements of Judaism or leave the Church.

Paul was stirred and nauseated. The teachings negated the entire Christian Gospel and destroyed the tenets of the Pauline theology, so effectively wrought out in the soul of the Apostle

after his conversion on the road to Damascus and during the three years spent in Arabia.

Knowing Paul as we do, it is understandable that he wanted to leave at once for Galatia. He never shrank from combat. The personal, abusive attack upon the validity of his apostolic orders cut deep. The Judaizers were destroying the very foundation upon which he had built. If not corrected, the Christians would become bound by a Talmudic yoke and enslaved under a corrupt political system like that headed by the Pharisees.

THE EPISTLE TO THE GALATIANS

The prospect was frightening. Paul could not leave Antioch so soon, but the situation certainly called for a letter. He picked up his pen and proceeded to write:

"Paul, an apostle, (not of men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead;) And all the brethren which are with me, unto the churches of Galatia: Grace be to you and peace from God the Father, and from our Lord Jesus Christ ... To whom be glory for ever and ever. Amen."

That was the way he started the Epistle. The very words of the salutation, describing his supernatural call as an apostle, threw down the gauntlet to the Judaizers. He wished it understood that

— Turn to page 12.

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HUNGARIAN REFUGEE FUND

Vienna, Dec. 31, 1956

We, the undersigned, wish to state our approval and recognition of the interdenominational Protestant ministry achieved by the Rev. Douglas G. Stewart, director of the European Evangelistic Crusade (Evangelische Europa Mission), among the many thousands of Hungarian refugees, who fled into Austria. He and his missionaries have performed a most definite and invaluable service for the cause of Christ among these homeless and destitute people. The Christian ministry has been evidenced in the following manner:

Sixty thousand dollars of food and clothing together with Christian literature has and is being distributed among needy Protestant refugees in Austria and suffering Protestants in Hungary. The spiritual needs of the refugees have been met, in that Rev. Douglas Stewart has been responsible for the printing of 100,000 Gospels of St. John, 10,000 New Testaments and 200,000 tracts in the Hungarian language. This distribution and purchasing of Scripture portions has been vitally important as present supplies of Bibles have been exhausted.

Besides this, Rev. Stewart has completed and paid for a Hungarian hymnbook, together with music, with fifty of the best Protestant Hungarian hymns, taken from the Hungarian Reformed, Lutheran and Baptist hymnbooks.

In closing we wish to emphasize that a definite work has been accomplished by Rev. Douglas Stewart and his Mission in that they have laid a very important groundwork for the future spiritual and physical aid among the Hungarian refugees.

Last, but most important of all, Rev. Douglas Stewart has been instrumental in rescuing individuals and families out of Hungarian into the freedom of the West, at great personal risk to his own life.

(signed)

Prof. D. Trembitas, Professor of Theology, Presbyterian Church, Vienna, Austria

Prof. Dr. G. Entz, Professor of Theology, Lutheran Church, Vienna, Austria

Dr. S. Haraszti, Vice Principal Baptist Seminary, Budapest, Hungary

Karl Zedlacker, Director of Austrian Y.M.C.A. and Member International Y.M.C.A.

Helmut J. Goldschmidt, Protestant layman and journalist, Vienna, Austria

THE FOREIGN SERVICE OF THE UNITED STATES OF AMERICA

Vienna, Austria
January 8, 1957

To whom it may Concern:

This is to certify that I have personally observed and come in contact with the activities of Rev. Douglas Stewart among Hungarian refugees. I have been very pleased to note that his work places its main emphasis on the spiritual needs of the Hungarians.

Rev. Stewart's missionaries have held evangelical meetings wherever possible in the camps and have distributed, in addition to material aid, hundreds of thousands of Bibles, New Testaments, Hymn Books, and tracts in Hungarian to the refugees.



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Hungarian refugee Mother and her two children devouring their first meal in the freedom of the West after making their flight from Communist tyranny.

The great disillusionment which has followed the years of Communist indoctrination is greatest among the Hungarians who were idealistic Communists. Rev. Douglas Stewart's work has been directed toward filling that vacuum with spiritual values in the lives of these people. The need is great and I am glad that Rev. Stewart and his co-workers have done so much toward filling that need.

(signed) David S. Lusby, Vice Consul
Embassy of the United States
of America

From the very first day that the Hungarian Refugees began to stream across the frontier, the missionaries of the European Evangelistic Crusade have been giving physical and spiritual aid to these hungry and homeless people.

I have and am personally supervising our relief ministry to the Hungarian refugees. I have seen their appalling physical need, as well as their need for the comfort of God's Word and the mes-



sage of salvation in this tragic hour; and since I speak the Hungarian language I was able to gain their confidence and to work more closely with them.

The European Evangelistic Crusade is continuing to send physical and spiritual aid to the Hungarian refugees who still continue to escape into Austria daily. **HELP THESE COURAGEOUS PEOPLE NOW IN THEIR HOUR OF DESPERATE NEED.** These are moments of crisis and momentous change and we cannot wait to help the thousands who are suddenly homeless, sick, hungry and comfortless. **They Need Your Help Now!**

As God directs and touches your heart, please send \$1.00, \$5.00, \$10.00 or \$100.00; but send it today and mark it "Hungarian refugees." We Need Your Prayers and We Urgently Need Your Support Now!

Yours on behalf of the Hungarian Refugees,

Douglas G. Stewart

Douglas G. Stewart
Director

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FROM PAGE 10.

his commission came directly from Jesus Christ and God the Father.

Moreover, the great missionary congregation at Antioch was standing with him. He seemed amazed that a shadow of doubt would even be cast upon his person and ministry. He spoke straight from the shoulder.

"I marvel that ye are so soon removed" and come under the influence of those who "would pervert the gospel of Christ." If an angel should come from heaven and preach a different message than he had preached to them "let him be accursed."

He owed nothing to any human informant from Jerusalem, having "conferred not with flesh and blood," but in the desert received his knowledge of eternal truth by divine revelation.

True, he had made two short trips to Jerusalem since his conversion. On the first he visited with Peter and James. Fourteen years later, he attended a counsel meeting, led the forces against Judaizers who were then active, and won a decisive victory.

Titus, a Greek, became a symbol of the controversy. He was finally admitted into the Christian brotherhood without being saddled with Talmudic trappings. All men, regardless of nationality, must travel the same road in order to enjoy the advantages of personal salvation.

"O foolish Galatians, who hath bewitched you?" Have you lost your senses? "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Even Abraham walked by faith,

rather than sight. How could the Law, given centuries later, have contributed to his righteous behavior? Faith supercedes anything the Judaizers have to offer. Their ceremonial practices are empty, nothing but sham, and devoid of meaning as far as a supernatural work in the soul is concerned. "The just shall live by faith."

Anyway, if even the Jews could honestly trace their physical lineage back to Abraham, they were in no way justified before God. For the promises made to him were not according to "seeds, as of many; but as of one."

Paul was refreshing the memory of Galatian believers regarding the Genesis promise of a virgin-born Redeemer, to the effect that the "seed" of a woman would some day "bruise" the head of the serpent.

The seed from which the body would be formed, to house deity, was potentially in the loins of Abraham. Promises made to him related to the "seed" (Christ) and not "seeds" (human descendants). He was in the bloodline that ran from Eden to the manger.

As far as the flesh was concerned, Jews had no more about which to boast than the members of other races. The Galatian letter served to deflate the Jewish ego. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Then Paul drops these biting words into the letter: "I am afraid of you, lest I have bestowed upon you labour in vain." He makes a powerful bid and puts everything into the argument that he possesses.

"Stand fast," he pleads, "in the liberty wherewith Christ hath made us free." The letter concludes on this level. Don't let yourselves be bound by the Juda-

izers! "For, brethren, ye have been called unto liberty."

And then a postscript was added, giving the letter an emotional touch, reminding those who heard it read publicly, that he had scars in his flesh from beatings suffered for Christ's sake. Who could therefore say that he was less than a true apostle?

The preservation of the Epistle to the Galatians and its inclusion in the New Testament canon is proof of its effectiveness. Paul had discovered a method for dealing with distant situations. He had previously written a letter to the Thessalonians from Corinth. Others would follow.

TO EPHESUS

There are suggestions that the situation in Galatia may have caused Paul to leave Antioch earlier than would have otherwise been the case. He felt the urgency of again getting on the road.

His third missionary tour took him over familiar ground, Galatian cities previously mentioned including Derbe, Lystra, Iconium, Antioch Pisidia and others. The letter had done much to correct the evils of the Judaizers, but now the courageous Apostle was able to meet the men and problems face to face. He hurried back to Ephesus, one of the largest and most flourishing cities of Asia, and remained there approximately three years.

Ephesus ranked third after Rome, among the metropolitan centers of the Empire. Only Alexandria and Antioch surpassed it for wealth, prestige and beauty. Located near the banks of the Maeander River, commerce flowed through the city to the sea.

The Ephesians worshipped the Asiatic goddess Diana, whose temple was one of the Seven Wonders of the world. A strong congregation of Christians was established almost within the shadow of this pagan edifice.

While Paul was preaching in the provinces, a brilliant and sincere Jew from Alexandria, by the name of Apollos, appeared in Ephesus. He possessed only limited light but had an effective testimony based upon snatches of truth received regarding the life and message of John the Baptist.

Apollos had never seen Jesus or spoken to any of the disciples. He

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knew, however, that a strange man preaching on the banks of the Jordan, had established the fact of Christ's position in Old Testament prophecy. Fortified with this one segment of Christian truth, he went forth heralding the message.

It will be recalled that Paul had stationed Aquila and Priscilla, his old friends from Corinth, at Ephesus. They heard Apollos speak, understood his need of greater knowledge, and invited him into their home. Quietly and tactfully, they recounted some of the things he had said, commended him graciously and then proceeded to unfold deeper truths of the Gospel. They met with a wholehearted response.

Paul placed a high estimate on Apollos, who soon went to Corinth to serve the Church as leader and teacher. There he watered seed previously sown. Later, in his first Epistle to the Corinthians, Paul remarked: "I have planted, Apollos watered; but God gave the increase."

Reaching Ephesus, Paul used the local synagogue as a public rostrum, but soon encountered opposition. Thereupon, he did what a great many preachers have had to do in our times to keep from losing their message. He developed an independent ministry and engaged a public hall.

An Ephesian scholar by the name of Tyrannus, had a school. Paul engaged the premises and spoke there every afternoon for two years during the period when people devoted themselves to relaxation, athletics, theaters, debates and milling about in public places. Tyrannus dismissed his classes earlier in the day.

The People's Bible Encyclopedia offers this comment: "Public life in the Ionian cities ended regularly at the fifth hour (11 A.M.); thus Paul himself would be free, and the lecture room would be disengaged after the fifth hour; and the time, which was devoted generally to home life and rest, was supplied by him to mission work."

The effect of this ministry was far-reaching, so far that his biographer could say that everyone in Asia had heard the Gospel message. "So mightily grew the word of God and prevailed."

It was under these circumstances

that Paul found himself, one day, at the mercy of a mob. The incident brings into focus the tremendous inroads that his preaching was then making upon pagan thought and action.

The Temple of Diana was one of the most remarkable buildings ever erected. One hundred and twenty years went into its construction. Made of solid marble, it was surrounded by double rows of fluted pillars. There were approaches on all sides, composed of fourteen marble steps which rose in tiers resembling layers of cake. At the base of each pillar, carved deep in the rock, were the lifelike figures of men and women.

In the center of the Temple there was a secret chamber formed of pillars of green jasper. Suspended from the walls were costly gifts sent in by devotees in the provinces. Near the entrance there was an altar carved by Praxiteles.

In one section a great purple curtain hung from the ceiling, behind which there was the wooden figure of a woman, corroded with age. This was Diana, the pagan goddess of the Ephesians which they believed fell from another world.

Hence the reference: "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?"

The idol was hideous in appearance, but concealed behind the mystic curtain, demanded and received the adoration of multitudes of people. Pilgrims visited the place, often coming great distances.

There were silversmiths in Ephesus who made "silver shrines for Diana." These were probably models purchased by visitors, or foreigners who either could not come and perform their devotions, or having done so carried them away as memorials. At any rate, the trade provided lucrative returns for the artisans.

Paul's preaching was causing many to turn aside from idols and this interfered with the business of the silversmiths, the leader of whom was one Demetrius.

"Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Throughout all Asia, this Paul hath persuaded and turned away much people. So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised."

Demetrius continued his harangue until the passions of a huge mob were ignited. The scene resembled a hurricane. "All with one voice about the space of two hours cried out, Great is Diana of the Ephesians."

Fearing for Paul's safety, the authorities restrained him from going near the tumult. Finally the "townclerk" was able to make himself heard, came to the Apostle's defense and succeeded in dismissing the crowd in orderly fashion. The incident serves to illustrate the force of the Gospel in its westward march against the powers of paganism. Paul's preaching produced results. Mighty miracles were also performed at his hands.

Within a matter of hours after the mob dispersed, Paul asked the Ephesus congregation to assemble and told the elders he felt the time had come for him to continue his missionary travels and leave at once for Macedonia. Thereupon, he preached a farewell sermon, embraced each elder and departed, making his way northward in the direction of Troas. It was a touching scene.

"And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

(To be continued.)

THE CRIME OF OUR AGE ... by Dr. Ludwig A. Fritsch

Since publication, this book has brought forth divided opinions. On one side are historians, church and civic leaders, and the mass of the righteous who mean to do well to both our fatherland America as well as the raped motherland Germany. They praise the book as courageous, truthful and honest. On the other side are the unconscientious war mongers and hypocrites, who lambasted the author with all sorts of names, without being able to refute the historical facts.

Written by a leading Lutheran Pastor, this book is dedicated to the Christian people of America and is a call to the Clergy and all Christians in the firm belief that the truth will arouse them to action. Art Covers, 117 Pages, Index, Price \$1.50.

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THE UNVEILING OF CHRIST

DR. E. J. AXUP
POMONA, CALIFORNIA

THE FOUR GOSPELS, Matthew, Mark, Luke, and John, which were written later than 50 A.D. concentrate on the birth, incidents, death and resurrection of our Lord. Although they were written by men who lived to see the dawn of a new day by the coming of the Holy Spirit, their writings covered a very short period of time. The time of their schooling with the Master was about three and a half years.

Had not God raised up Paul and given him a true revelation, we would be very much in the dark as to the truths of redemption, the church, the second coming of Christ, the resurrection, and the things to follow.

Peter and John had a brief vision of His unveiling on the Mount of Transfiguration and fell on their faces. Paul was also blinded at the first sight of the Lord. Matthew says, "His face did shine as the sun." Large convocations of people have stood in awe at the unveiling of some monument of a man of renown. But no human unveiling can compare with the divine unveiling of Christ.

One is startled after reading these four books and then abruptly begin with Acts 2:1-4. What a change! He then gets a glimpse of the unveiled Christ as Lord. Then if he pursues the reading of the books of the New Testament in the order written, he comes to the Ephesian epistle in the very center of the New Testament and the richest in the depths of God's redemption plan.

Ephesians is the Alps of God's mountain range of revelation truth. This epistle was probably written during Paul's imprisonment in Rome. Paul was at his best when in chains. He was in chains when King Agrippa trembled under the mighty persuasive truths spoken, and exclaimed, "Paul, almost thou persuadest me to be a Christian." The saints of old, in chains, in dungeons and in flames of fire, gave forth incorruptible gems of truth that will live forever. Never does the Church of Jesus Christ shine with such heavenly brilliancy as in the time of adversity and persecution.

The real unveiling of Jesus was not seen while He walked the shores of Galilee and the streets of Jerusalem. He wore a covering, a veil of humanity that hid His true deity. He was known as the son of man, the carpenter's son, the son of Joseph and Mary. Only on extraordinary occasions was He, by the Spirit, made known to a few as the Son of the Highest.

This fulfilled the prophecy of Isaiah: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

When Jesus spoke of His death and of His body being in the heart of the earth three days and three nights, the disciples did not understand. When He spoke of going into heaven they understood not this saying, and their reply was, "We know not whither thou goest; and how can we know the way."

Peter rebuked the Master when He spoke of His death and resurrection and said, "be this far from you." He drew a sword in defense of his Lord. The disciples did not have the vision

of Christ being their substitute in death. On the cross He was deserted.

They looked upon the crucifixion only as a murderous act. His mother did not understand why He thus died. The meaning was hidden from natural comprehension. After three days and nights, when He came forth from the grave, some of His closest associates doubted. Consider Thomas.

On that beautiful Lord's day, the resurrection day, when the two disciples were walking to Emmaus conversing over recent events and how their hopes had been overthrown, they were badly discouraged and disappointed. What must the Lord have thought when He overtook them and knew the subject of their conversation. It is not to be wondered that "he said unto them, O fools and slow of heart to believe all that the prophets have spoken."

In the hours of suffering when darkness settled over the scene of Calvary and the rocks were rent by a convulsion of the earth, something happened, something else was torn, more significant than the rending of the rocks. The veil (the human flesh) of our Lord was torn by a spear. Simultaneously, in Jerusalem, the veil of the Temple was rent from the top to the bottom by heavenly hands. Thus the veil of the typical temple and that of the antitypical temple (Jesus Christ) were rent at the same time.

The human form of Jesus Christ was taken down from the cross and placed in Joseph's tomb. On Calvary the veil was torn, that veil which from Adam to Calvary had long separated man from heaven. After three days and nights the conquering, resurrected Son of God, the quickening spirit, came forth with all the brightness and immortality of His Father, yes, in the express image of God. Is it to be wondered that Mary at the tomb did not recognize Him until He said, "Mary."

One look at Jesus Christ in His unveiled beauty dazzled the sight of Paul. His natural sight was gone. Hear what he says: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (Second Corinthians 5: 16-17)

What a living, conquering Christ we have! The graves were opened at His death; the sealed stone was rolled away at His resurrection, and at His final ascension into heaven, the everlasting doors were lifted up and the curtain rent.

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"**VERILY** I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matthew 5:26.

It is incumbent upon the preacher who gives a salvation message, to set forth both the poverty of the sinner and the riches of grace in Christ Jesus.

The time must come when the sinner realizes his utter unworthiness, and sole dependence upon the mercy of God. He possesses nothing with which to buy salvation. It is a gift of grace.

Charlotte Elliott came to Caesar Milan and asked how she could become a Christian. The old man replied: "My dear, it is very simple. You have but simply to come to Jesus."

She said to him: "But I am a very great sinner. Will He take me just as I am?"

"Yes, He will take you just as you are, and no other way."

Then she said: "If He will take me just as I am, I will come." She went home to her room, sat down at her desk and wrote the beautiful words of the invitation hymn:

Just as I am,
Without one plea ...
O Lamb of God,
I come, I come.

This is the way Charlotte Elliott came to Christ, and thousands of others

have since been moved to the same decision by singing the song she wrote.

It seems to me that every unsaved person has a threefold obligation.

I OBLIGATION TO SELF

First of all is the debt to yourself. You owe yourself a clear conscience, a clean character and a wholesome record. Look in the mirror if you would see the person who stands to benefit most from your acceptance of Christ.

Many a man's life has become hopelessly confused, because he failed to straighten his conduct according to the plumb line given to the world, by the Son of God. There is no substitute for character.

Christ's power goes deep enough in a man's life to make him straight, clean, strong and courageous. He saves both from and to.

From sin and to a noble life!

Human effort alone does not suffice in drawing up a philosophy for regulating conduct on high levels. Morality and decency do not go far enough. More than correct attitudes and relationships are needed. As the fruit of the Spirit of God ripens in a life, the characteristics and assets of righteous living will develop quite naturally.

The story is told of a man who professed conversion in a revival service. He had been a drunkard. A few days

later, his old gray horse was seen hitched in front of the same saloon. True salvation changes hitching posts.

II. OBLIGATION TO LOVED ONES

You are writing a daily record for succeeding generations to read. Your diary is being kept without pen, pencil or parchment. Some day the book will be opened.

You will be remembered after death by the kind of a life you have lived. Of Stephen, it was said: "He was a good man, full of faith and the Holy Ghost." An enviable biography!

I recall as a boy, that we children were deprived of many things other families enjoyed. We underwent hardships because father was poor. The home suffered from a long sickness and other misfortunes. Then mother died. I was six years old. Our home was temporarily shattered and we drifted apart. This broke father's heart and he resolved to bring us together again.

He finally succeeded and we lived many years without the touch of a mother's hand and the love of a mother's heart. But father led every one of us boys to Christ. He taught us to pray and love the Bible.

Those years of adversity and trial were marked by an exemplary life on his part and unwavering faith in God. He enriched my life with a wealth of which the world knows nothing —

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something better, far better, than silver and gold.

The memory of godly parents brings blessing to children which cannot be computed. There are broken altars in homes all about us that can be rebuilt only by the presence of Christ. America has no greater need today than family religion.

At the closing service of one of our evangelistic campaigns in the West, a father sat with his little boy directly in front of me, when I quoted the following:

To feel his little hands in mine
So clinging and so warm,
To know he thinks me strong enough
To keep him safe from harm;
To see his simple faith in all
That I can say or do,
It sort o' shames a fellow, but it
Makes him better, too;
And I'm trying hard to be the
Man he fancies me to be,
Because I have this chap at home,
Who thinks the world o' me.

I would not dissappoint his trust
For anything on earth,
Nor let him know how little I just
Naturally am worth.
But after all, it's easier, that
Brighter road to climb,
With the little hands behind me
To push me all the time.
And I reckon I'm a better man
Than what I used to be,
Because I have this chap at home
Who thinks the world o' me.

Tears streamed down the father's cheeks as I spoke, and he yielded to Christ, because there was quickened in him a sense of obligation to a loved one.

III. OBLIGATION TO GOD

David was guilty of the dual sins of adultery and murder. He sent a man into battle to face certain death, in order to get the victim's wife. The deed was uncovered by the prophet Nathan who pointed an accusing finger and said: "Thou art the man."

Nathan used a riddle to expose the crime. He told about a man who had stolen a lamb. David was incensed by the narrative and said the evildoer should be compelled to repay fourfold. He was unwittingly sentencing himself,

because his own crop of sin produced a *fourfold* harvest.

First: The son born of the illicit love which Nathan exposed, lay dying. David's anguish knew no bounds. He sobbed his heart in prayer but trembling servants were forced to bring the sad news of the child's death.

Second: David's beautiful daughter was lured into the quarters of her brother on the pretext that he was sick. There she became the prey of Amnon's lust.

Third: Absalom, another brother, hated Amnon for the deed. He prepared a feast, to which many guests were invited. Absalom arranged for servants to drive a dagger into Amnon's back when the latter would come under the influence of strong drink.

Fourth: When David was old, he fled into hiding because Absalom turned the people against him and organized an insurrection. There was a fierce battle. The old King still loved his rebellious son. After the din of battle ended, word was brought of Absalom's death. "O my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

David's lamentation brings to our mind the old adage that "chickens come home to roost." If we violate a law in nature, such as gravity, a penalty will be exacted. Physical laws may be broken only at personal risk. If this be true, how much more dangerous to break God's laws of the moral universe, which have to do with things eternal!

Seventy-five per cent of the business of our Country, is said to be run on borrowed capital. In like manner, you have been using God's capital all your life. "In him we live, and move, and have our being."

He has given you food to eat, water to drink and air to breathe. You are a physical debtor. Your moral and spiritual debt is, however, greater. Spiritually you are a bankrupt, for "all have sinned and come short of the glory of God." "All have sinned."

Now I will read you the law concerning sin, Ezekiel 18:4. "The soul that sinneth it shall die." Die! This is the law. Water runs downhill, not up. It's the law. The Pole Star shines out of the north, not the south. It's the law. The sun rises in the east, not the west. It's the law.

God's justice and law must be satisfied. His moral laws are as unerring as those in the material world. He cannot swerve from perfect, everlasting and infinite justice.

Paul declares that God has established His righteousness and all the world is guilty. No man of himself is justified. God, because of His infinite perfection, is under the great and eternal obligation of retaining that perfect justice. This compels Him, by the immutable law of His own perfection, to demand full satisfaction. The word "penalty" therefore falls from the lips of an outraged, yet righteous Judge. Law knows no mercy, only justice. You cannot escape your obligation to God.

MERCY'S PROVISION

Suspend the penalty? Never!

"Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

But God's mercy satisfies the law of justice. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

"He that knew no sin became sin, that we might become the righteousness of God in Him." Literally, He became the sin offering. He paid the penalty. "Christ died for our sins according to the Scriptures."

"How do you think you are justified before God?" said an Irish clergyman to a man in his parish.

"How sir? By the righteousness of Christ, to be sure!"

"Well, I want you to tell me what you understand by the righteousness of Christ."

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The man hesitated for a moment and then replied: "Suppose, sir, I want to go to Limerick. I go down to the railway station, and try to get into a carriage. A porter comes up to me and asks for my ticket. I am obliged to tell him I have none, and have no money to buy one. He pushes me back, and says I must not go.

"A kind, rich man is standing by; he says to me, 'I will purchase a ticket for you.' This he does, and hands it to me. I show it to the porter, who then allows me to get into a carriage, and away I go to Limerick. In the same way I want to go to heaven. I have no way of purchasing the title to it. Jesus sees my anxiety to go. He died to pay the debt of my sins. He gives me His righteousness. I show this to God, and as the railway ticket admitted me to the train, it gives me a title to heaven which of myself I did not possess, and by my own power I could never have obtained."

GETHSEMANE TO CALVARY

Gethsemane is more than a garden, or an olive yard near the base of the Mount of Olives. It is the place of sorrow and a broken heart. Here the Lord sweat drops of blood.

He prayed, "O, Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

What was the cup? Why this cry?

Was it because He was about to be treated as a sinner, mocked as a sinner, dragged before officials as a sinner, cursed as a sinner, condemned as a sinner and put to death as a sinner?

The treatment to which He was subjected becomes understandable only in the light of II Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Justice and mercy met in Him, the day He hung on Calvary's Cross. God is justified in granting forgiveness, because His Son met all the demands of justice and bore the penalty of the law. The sinner is justified in accepting forgiveness because the Son became his substitute and sin bearer.

The cry from Golgotha's brow, "Eloi,

Eloi, lama sabachthani" (My God, my God, why hast thou forsaken me?), meant that the last farthing of sin's penalty had been paid.

When Clara Barton was engaged in the Red Cross work in Cuba, during the Spanish-American War, ex-President Roosevelt (then Colonel Roosevelt) came to her desiring to buy some special foods for the sick and wounded men under his command. His request was refused.

Roosevelt was troubled; he loved his men, and was ready to pay for the supplies out of his own pocket. "How can I get these things?" he said; "I must have proper food for my sick men."

"Just ask for them, Colonel," said the surgeon in charge of the Red Cross headquarters. "Oh," said Roosevelt, his face breaking into a smile, "then I do ask for them." And he got them at once; but through grace, and not by purchase. If men could buy the grace of a quiet conscience and a restful heart, many would attend such an auction; but no one can have this chain of heaven's gold except by the free grace of God, which is offered to us every one.

The following incident, reproduced from a book by Dr. Aquilla Webb, explains the position of the sinner and the decision he must make in order to be saved.

Four years after the Titanic went down, a young Scotsman rose in a meeting in Hamilton, Canada, and said: "I am a survivor of the Titanic. When I was drifting alone on a spar on that awful night, the tide brought Mr. John Harper, of Glasgow, also on a piece of wreck, near me. 'Man,' he said, 'are you saved?' 'No,' I said, 'I am not.' He replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"The waves bore him away; but strange to say, brought him back a little later, and he said, 'Are you saved now?' 'No,' I said, 'I cannot honestly say that I am.' He said again, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and shortly after he went down; and there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."

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HE CAN BE CURED

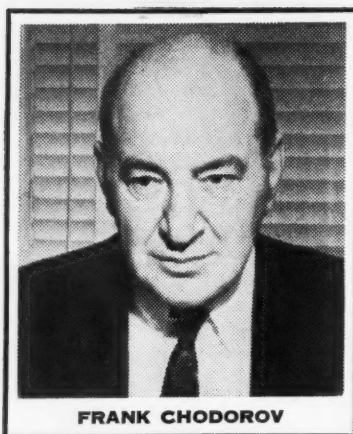
THIS is Demetrios Constantakelis, 8 years old, a patient at the Hospital of Voula, just outside Athens, Greece. He is suffering from tuberculosis of the bones and is in pitiful condition.

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Help this child and many others like him by sending your contribution to American Mission to Greeks, Inc., Rev. Spiros Zodiates, General Secretary, P.O. Box 423, Dept. DF, New York 36, N.Y. (In Canada: 90 Duplex Avenue, Toronto 7, Ontario.) All contributions to this worthy Mission are tax deductible.

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FRANK CHODOROV

TAXES

A REVIEW OF
FRANK CHODOROV'S BOOK
ON TAXATION

MR. FRANK CHODOROV, noted economist and authority on the Constitution, has written a book that places him far ahead of the times entitled ... "The Income Tax, Root of All Evil."

He brings into focus fatal flaws in the Federal Income Tax Law and formulates a plan of correction. Nations have destroyed themselves through defective tax systems in the past, and Mr. Chodorov is one of a group of clear thinking, far-seeing Americans who fear for their Country's future — immediate future.

There is handwriting on the wall, written by a legible hand.

The Sixteenth Amendment to the Constitution (known as the Income Tax Amendment), created in the year 1913 was a mistake, according to the Chodorov school of thought. And it must be repealed.

This demand is sure to strike some as being too revolutionary, even fantastic, for serious consideration. But that will be because the thought is new, and they have not had time, incentive or opportunity to think it through!

These same people will agree that something appears to be radically wrong with the financial structure of their Government ... that their tax burden is becoming unbearably heavy

... that prices are soaring and inflation is overtaking them ... that a financial collapse comparable to the tragedy of 1929 looms large on the horizon ... and that the future of their children's children is already mortgaged by the largest public debt the world has ever known.

There are ominous signs. But what can be done?

Many feel that Frank Chodorov and others engaged in advocating a complete overhauling of the Federal Income Tax machine are moving in the right direction.

★ ★ ★

MR. CHODOROV is by no means alone. A trend is developing. Perhaps public opinion will become mobilized and a program of action hardened before it is too late.

Former Governor J. Bracken Lee of Utah, who wrote the Foreword to "The Income Tax, Root of All Evil," thinks there is hope, if a sufficient number of people can be given the facts and stirred to action in a minimum of time. A vast amount of educating remains to be done.

The average citizen suffers from the handicap of being so near the forest that the trees obstruct his view. The cause of the Nation's woes is as close

as the annual income tax forms which he fills out and mails into the Government — but most people are oblivious to this fact.

"The Early American recognized the need of some sort of government, to keep order, to protect him in the exercise of his rights, and to look after his interests in foreign lands, says Governor Lee. "But, he wanted it understood that the powers of that government would be clearly defined and be limited.

"It was in recognition of this fear of centralized power that the Founding Fathers put into the Constitution — it never would have been ratified without them — very specific restraints on the federal government ...

"The Sixteenth Amendment changed all that. In the first place, by enabling the federal government to put its hands into the pockets and pay envelopes of the people, it drew their allegiance away from their local (State) governments. It made them citizens of the United States rather than of their respective States.

Their loyalty followed their money, which was now taken from them not by their local representatives, over whom they had some control, but by the representatives of the other forty-seven States. They became subject to the will of the central government, and their state of subjection was emphasized by every increase in the income tax levies ...

"In that way, the whole spirit of the Union and of its Constitution has been liquidated. Income taxation has made of the United States as completely centralized a nation as any that went before it; the very kind of establishment the Founding Fathers abhorred was set up by this simple change in the tax laws.

"The Sixteenth Amendment must be repealed. Nothing less will do. For it is only because it has this enormous revenue, that the federal government is able to institute procedures that violate the individual's right to himself

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and his property; enforcement agencies must be paid.

"With the repeal of the Amendment, the socialistic measures visited upon us these past thirty years will vanish. The purchase of elections with federal money will no longer be possible. And the power and dignity of the home governments will be restored."

★ ★ ★

MR. CHODOROV goes back to I Kings, chapter 12, for precedent. He introduces King Rehoboam, son of Solomon, who used taxation to keep his subjects under the domination of a centralized government. Income tax became a "yoke" for maintaining the political establishment of the times.

We read: "The yoke symbolizes the beast of burden, who, of course, has no right of property. When the human is similarly deprived of what he has produced — which is the essence of income taxation — he is indeed degraded to the status of an ox."

A delegation called on Rehoboam, requesting that the tax burden be made "lighter" than was the case with Solomon. The King agreed to take the matter under advisement and apparently discussed it with officials of the court.

The record says that "the king answered the people roughly" and said: "Whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."

This action spelled out the doom of the kingdom.

Income taxation is a very old custom. Antiquarians find mention of the practice in the annals of Egypt, as far back as 1580 B.C. Punishment for income tax evasion is not a modern invention. Gibbon, the Roman historian, mentions the use of racks and scourges up to the fourth century, as instruments for getting the truth out of suspected invaders.

Mr. Chodorov mentions that the people rose up against Rehoboam's chief

tax collector, Hadoram, and met him with such a hail of stones "that he died." Methods less drastic are advocated, in the book under consideration, for correcting current abuses.

★ ★ ★

MR. CHODOROV argues that the Sixteenth Amendment violates the Constitution of the United States by violating property rights and places the federal Government in the position of saying to the citizens:

"Your earnings are not exclusively your own; we have a claim on them, and our claim precedes yours; we will allow you to keep some of it, because we recognize your need, not your right, but whatever we grant you for yourself is for us to decide."

Mr. Chodorov insists that this is not an exaggeration and gives his reasons:

"Take a look at the income tax report that you are required by law to make out, and you will see that the government arbitrarily sets down the amount of your income you may have for your living, for your business requirements, for the maintenance of your family, for medical expenses, and so on. After granting these exemptions,

with a flourish of generosity, the government decides what percentage of the remainder it will appropriate. The rest you may have."

The legalized confiscation of private property will, if not checked, eventually destroy the capitalistic system and usher in Socialism, "which is Communism." All socialists, beginning with Karl Marx, have advocated income taxation, the heavier the better.

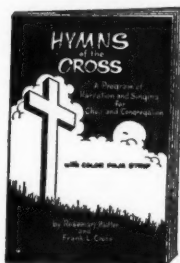
Marx first advocated, in the Communist Manifesto of 1848, income and inheritance taxation as a means for destroying private property. Thereafter, every Socialist party platform included this plank.

The reader learns that: "The basic tenet of Communism is the vesting of all property rights in the state. Already nearly one third of our national income is being taxed away from us. One or two more national 'emergencies' can well bring about the confiscation of the other two thirds, and thus effect the final transition to Communism."

★ ★ ★

MR. CHODOROV then proceeds to trace the historical currents responsible for the Sixteenth Amendment. He says:

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"The Constitution of 1789 barred the income tax. The Fathers could not have put it in, even if they had a mind to, and there is no evidence that they had.

"A century later, when Americans were flirting with this invasion of property rights, legal minds tried to twist the language of the Constitution to their support. Whatever crumbs of comfort they got out of word juggling, the fact is that the Americans of 1789 would have none of this income tax. They were not that kind of people."

The principal cause of the American Revolution was abnormal tax demands by the British crown. Early settlers along the Atlantic seaboard looked upon taxation as a form of tyranny but were willing to compromise if granted satisfactory "representation." But, "Taxation without representation" was abhorrent.

In the important matter of taxation, the Constitution granted the new Government only limited powers: import tariffs and excise taxes. Even the latter were grudgingly admitted. Alexander Hamilton wanted greater income from tariffs but (in the Federalist Papers) rejected the idea of income taxation.

Abraham Lincoln instituted the first income tax law of American history as an emergency measure resulting from war. The debate in Congress over this major change of fiscal policy makes curious reading. It was tacitly agreed that the law, being a direct tax, was unconstitutional. An expediency was accepted to meet an emergency.

The income tax law, or laws, of the Lincoln administration specified a terminal date of 1870. The last one actually continued until 1872. They were looked upon as war measures.

The latter part of the nineteenth century witnessed intensified infiltration of socialistic doctrines from the old world. The idea of a graduated income tax was included. Karl Marx, the prophet of Socialism, had written that this was the perfect weapon for destroying the hated capitalistic system.

"It took Americans a long time to see eye-to-eye with the socialists on this matter of abolishing Capitalism, for the tradition of private property was too strongly imbedded in their culture," says Mr. Chodorov, "but the income tax appealed to them (demagogues who fanned the passions of the people) as a means for wreaking their vengeance on those they hated — that is, those who had more than they had.

"By 1891, the Populists, who had by that time coagulated into the People's Party, included an income tax plank in their platform."

From this point on, Mr. Chodorov uncovers step by step, and with meticulous care, the trail of events which led up to the Sixteenth Amendment.

The chapter on "Corruption and Corruption" is difficult to take. It documents the demoralization of American politics and lays responsibility largely at the door of the Income Tax Law. The index of national character has gone steadily downward since 1913.

The system is indicted as follows: "The Internal Revenue Bureau is charged with the task of enforcing an immoral law, a law that violates the principle of private property. Every one of us is regarded as a potential law-breaker, as far as the income tax law is concerned."

★ ★ ★

MR. CHODOROV comes forth, in the closing chapters of his book,

with constructive suggestions for a remedy. He believes the Republic as organized by the Founding Fathers can be saved.

Note is taken of New Deal devilment which resulted in losses that must now be retrieved: "The American brand of Socialism known as the New Deal was made possible by the income tax. With the advent of income taxation, Socialism was unavoidable."

Socialistic nostrums must be discarded. The axe must be laid at the root of the tree. There is pruning to be done.

Repeal of the Sixteenth Amendment would be a revolution, rather than a reform. A reform is a change. A revolution, whether violent or orderly, is a transference of power.

Mr. Chodorov says: "A new American revolution was initiated in 1913, when the government was invested with the power to confiscate private property. The Amendment was not heralded as a revolution, and very few recognized it as such, but the fact is, as events have shown, that this power over the economy of the country put into the hands of the American government a means of liquidating the sovereignty of the citizenry. As a result of income taxation, we now have a government with far more power than George III ever exercised."

Back to the Constitution is the theme of Mr. Chodorov's final chapters. He offers methods and measures for keeping the Government solvent, the underlying principles of the Republic inviolate, and the people free.

His solution is interwoven with the doctrine of States' Rights which anticipates honest and adequate support for Government, local and national, without saddling an unbearable tax burden upon the individual citizen.

Much of "The Income Tax, Root of All Evil" is negative. The very nature of the problem under consideration makes this necessary. But there is also a constructive and positive note sounded throughout. If Mr. Chodorov uses a hammer, he also uses a trowel!

(Editor's Note: This review is being made available in neat booklet form at 10 cents the copy or 25 copies \$1.00 sent to one address.)

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FIVE PROPOSED AMENDMENTS

THE GREATEST heritage that has fallen to any single people in the history of human government is the Federal Constitution of the United States. When William Pitt, prime minister of England read it, he exclaimed: "It will be the wonder and admiration of all future generations and the model of all future constitutions."

The immortal document became to the science of government all that the ten digits were to mathematics, the alphabet to language, and the scale to music.

Before the Constitution was written, the pendulum of government throughout the centuries had swung back and forth from monarch to mob. It provided a middle ground between the two extremes of autocracy on the one hand and democracy on the other, the golden mean between hereditary and direct government.

The Founding Fathers established a Republic, not a Democracy. There is a difference between the two systems.

Democracy means government by direct action, in which the people speak and act directly, the logical end being mob rule and anarchy.

Republic means powers delegated to regularly selected representatives with authority to act and assume responsibility.

A Democracy gives too much participation to the people. Socialistic Dictatorship gives too little. A Republic provides for a wise exercise of the law of selection, deliberate action and orderly procedure, and gives just enough participation to the people.

No one has yet been able to point out within the Constitution, the faintest hint of a suggestion that it was intended to provide for direct action in any way. The slogan of World War I about making "the world safe for democracy" was a misnomer.

Many difficulties which confront us today, result from the abandonment of principles embedded in the Constitu-

tion. The last three decades have witnessed a drift away from the sound statesmanship of representative government in a Republic, toward the deceitful demagogism of direct government. This has resulted in a legislative program based upon Socialism.

Measures have been enacted that would make the Founding Fathers turn over in their graves!

The flexibility of the Constitution is one of its many virtues. No problem can rise in any period of the Nation's history, to catch it unprepared. Amendments, lawfully added by the will of the citizens, make this possible.

Certain wise and conscientious leaders think there now exists a need for corrective steps, to restrain and reverse the present trend toward Socialism — if the Republic is to survive.

This program of discipline seems to be embodied in FIVE AMENDMENTS introduced by members of the House and Senate.

Sponsors of these Amendments propose that Congress shall submit them to the 48 State legislatures for ratification. When 36 States act affirmatively, they will become part of the Constitution and supreme law of the land.

A well-known observer on the national scene has this to say:

"The Amendments themselves are so soundly conceived, so obviously necessary, and so thoroughly non-partisan that they will be supported by most Americans. And the States, because of

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the more direct attack of the Federal Government on their rights, will be even more vigorous in their support of these Amendments.

"When this vast ground swell rolls up from the very bottom of America's heart and engulfs the Congress, no tricks of the left wing propagandists, no matter how cunning, will be able to prevent their enactment. The power of conspirators and minorities to sneak America into subversions will be substantially restricted."

1. BYRD-BRIDGES AMENDMENT. To require annual budget balancing by limiting Congressional expenditures in any fiscal year to the estimated receipts of the Government for that fiscal year, except in times of dire emergency to be determined by three-fourths vote of the Congress.

2. REED-DIRKSEN AMENDMENT. To eliminate to a large extent the heavy progressive rate feature from our income tax system without impairing the power of Congress to raise revenue. This Amendment limits the top rate of income taxes, but permits Congress to exceed the limit by a three-fourths vote. This Amendment also returns to the States the sole right to tax inheritances and gifts.

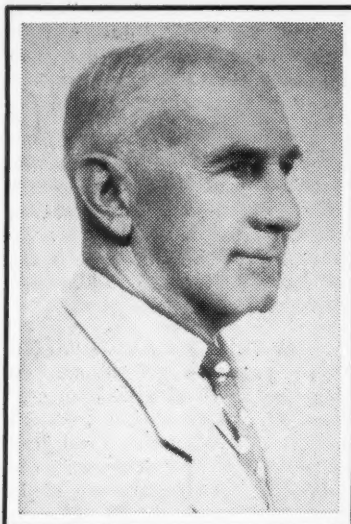
3. MUNDT-COUDERT AMENDMENT. To reform the electoral college by choosing electors by Congressional districts plus two at large to correspond with each State's two United States Senators. This Amendment is designed to take away the excessive power now exercised by the minority groups in the larger cities under the present electoral college system.

4. REED-WALTER AMENDMENT. To give to 36 States full power to amend the Constitution without the intervention of Congress.

5. BRICKER AMENDMENT. To prevent the overriding of our Constitution and our domestic law by means of the treaty power.

A detailed study of these Amendments, considered against the background of current trends toward Socialism, is needed to bring out their full importance. The complete text of the proposals, together with clarifying discussions, can be obtained by writing their respective sponsors at Washington.

(Editor's Note: This article is available in leaflet form free of charge. Mention quantity desired and they will be supplied with the one request ... that no copies be wasted.)



HATE GROUPS START EARLY FIGHT ON CHRISTMAS

HENRY D. ALLEN
SOUTH PASADENA, CALIFORNIA

THE FEBRUARY 1, 1957 issue of "Committee Reporter," official publication of the American Jewish Committee, New York City, contains a report captioned, "Christmas in July."

This odd statement means that Jews now feel that they have, in other years, waited too late to start opposing Christmas programs and will hereafter launch their opposition earlier in the year. The article states:

"The American Jewish Committee recommends a quiet reconnaissance before the forays are launched on what schools observe Christmas and how they observe it . . . and it should never be a one-man foray.

"Once the reconnaissance has been made, and the necessary information obtained, the time is right for intensive discussions among representative local Jewish leaders and rabbis.

"For schools where the existing situation needs remedying, the most effective way is to undertake a sober, year-round program designed to acquaint the Christian clergy, the school person-

nel, and others, with the views held by Jewish organizations on the broader question of religion in the public schools."

The statement goes on to blame lack of greater success in the anti-Christmas movement on the delay in waiting until the last days prior to Christmas before raising the issue of carol singing and other yuletide festivities. The American Jewish Committee recommends that opposition, to be effective, should be launched as early as July.

The beautiful little city of Sierra Madre, California was apparently chosen as the proving ground, with its public children serving as guinea pigs for the experiment. January, instead of July, was chosen as the month.

There seems to have been a coordinated effort between the New York headquarters of the American Jewish Committee and Jewish groups in California. For on Sunday, January 27, 1957, the State's Jewish Community Council, meeting at the Ambassador Hotel in Los Angeles, adopted a resolution:

"To oppose encroachments on public education such as Bible reading, religious celebrations in the schools, prayer and released time programs . . . These are divisive and violate the Constitution and purpose of public education."

On the very next day, January 28th, one letter, written by a Jewish couple of Sierra Madre was received by the local board of education objecting to the presentation of the typical Christmas program with religious motifs in the public schools.

It should be noted that of the five school board members, one is the wife of a Jewish doctor, while another member, an attorney, recently married a Jewess. There was one dissenting vote, that of Mrs. Stanley Coutant.

Came Monday evening, February 4th, and the action of the board (abolishing the Nativity scene, the singing of carols and other things associated with annual Christmas celebrations) sparked a heated debate at a Parent-Teacher Association gathering, presided over by the president, Mrs. Charles Fretz.

Mr. Fretz was also present, and these two fine Americans led the fight against the un-American ruling. There were numerous expressions to the effect that the board immediately rescind its action or face a recall election.

This the board, backed by Zionist power, arrogantly refused to do. The feeling increased that the Sierra Madre incident was a "trial balloon" in the California area, and if the ban could be made to stick, other western communities would be invaded according to the pattern successfully used by Jews in the east.

An examination of annual budget listings by the American Jewish Committee, the Anti-Defamation League of B'nai B'rith and other Jewish groups, shows that enormous sums are appropriated for this type of propaganda. There also exists a network of subsidiary organizations committed to this and similar objectives.

I refer to groups like the "New York State Committee for Equality in Education" headed by B'nai B'rith and Zionist leaders, and leftist sympathizers, of the Judge Meier Steinbrink, Joseph Lash, G. Bromley Oxnam (Methodist Bishop) type. This organization carries on high pressure activities for the abolishment of Christmas and other Christian observances in the public schools.

It is reported to specialize in censoring, preparing and suggesting scripts and manuscripts for clergymen,

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It would be well to read this organization's "Superintendent's Bulletin No. 14, dated December 6, 1955, directed to the Sayreville public schools, State of New Jersey, and signed by R. S. Pollack, superintendent. In this document the Jewish superintendent suggested that "It might be well to replan the Christmas programs with their hymns and anthems and to avoid pageants involving the Nativity scene, angels and similar props," in order to be in accord with official agencies in charge of enforcing anti-discrimination statutes." The document was opposed by the Sayreville school board, which compelled the superintendent to rescind it.

Another incident is noteworthy, this time in White Plains, New York where superintendent of schools, Palmer L. Ewing, yielded to the pressure of three local rabbis and arbitrarily eliminated the Nativity scene and singing of Christmas carols from schools under his jurisdiction. A crowd of over 1200 irate citizens appeared before the school board, loudly protesting the action. According to reports, the order was rescinded.

On Thursday, February 7th, a special meeting of the Sierra Madre school board was attended by some 400 persons for a public discussion of the arbitrary decision to eliminate Christmas activities from the city schools. It took but a moment, after the meeting was organized, to sense that feelings were running high with indignation against those who had taken away from children the one great school program of all the year — the sweetest story ever told, the enactment of the Nativity scene of Jesus Christ.

As the meeting progressed, strong expressions were heard in all parts of the auditorium, particularly from the floor, as speakers demanded to know why there should be submission to the dictates of the school board in this matter, especially when Jews were loudest in their demands for tolerance.

Above the hubbub came the raucous

voice of one of the board members, who stated that he would be violating his oath as an attorney to uphold the Constitution, if he favored "that type of Christmas program involving the Nativity scene." His ridiculous statement was met with boos and jeers from the audience. One speaker, Mr. Caden Jenkins, declared that "If this school board doesn't resign or back up, I'll be happy to support a recall election."

At that point there was a moment of drama. Mr. Lloyd Schramm suddenly stepped to the microphone and, pointing to the rear of the auditorium where cameras had been set up, denounced as leftists the cameramen who were filming the meeting. Mr. Schramm charged they were masquerading as representatives of major networks and identified them as actually serving the "Fund For the Republic" which has been denounced by Congressman Francis and others of the House and Senate, as being one of the most dangerous outfits in America.

There were loud and indignant cries from the audience, demanding to know "Who invited the television cameramen?" The Board of Education chairman sheepishly arose and stated that he, too, had been deceived — that the man in charge (obviously a Jew), had been given permission to film the meeting, with the understanding that it was an operation by the Columbia Broadcasting System and the National Broadcasting Company television networks.

This statement was met with raucous catcalls and protests from the floor. It appeared as though the meeting was out of hand. Numerous shouts demanding that the chairman order the film confiscated were heard as well as yells to throw out the crew men and call the police to impound the film already taken.

The Board chairman objectively suggested a poll of the audience to decide what to do with the film. But instead, the meeting was quickly adjourned with notice that a committee would be appointed and another discussion of the matter by the board on February 25th.

The police of Sierra Madre and Arcadia were called but they met no dis-

order. Some said they thought they knew why certain groups wanted the pictures of those in attendance.

It is an amazing fact that during these many centuries, Jewish hatred for Christ has not abated but seems to remain about the same as when the Talmudic Pharisees goaded the mob to scream, "Crucify him, crucify him!"

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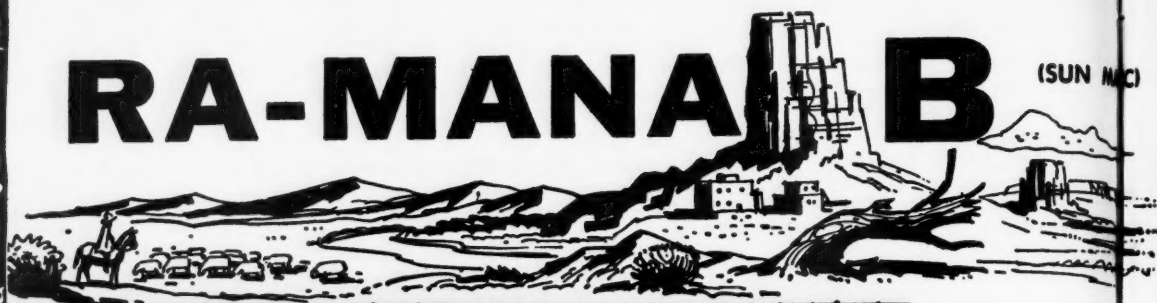
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A GOOD RECORD

"One cannot get closer to the gods than to bring health to one's fellow-man." — Socrates.

CONSIDERING the way foods are grown and processed in our modern civilization, the need of supplemental vitamins and minerals can hardly be ignored if one wishes to maintain a healthy system. For more than two years, The Defender has had the pleasure of featuring Ra-Mana products as a health service.

The word Ra-Mana is of Indian origin and means Sun-Magic. Its manufacturers learned an old Indian formula for extracting saps and juices from certain types of Cactus and Yucca. That the product possesses exceptional merit, cannot be questioned.

They are finding, as the Indians said, that tired hearts can be strengthened. Where toxins had clogged the circulatory system, they are finding it cleared of old deposits and given new life. Mental faculties are being sharpened by supplying needed substances for the brain. The cause of painful ailments is being mitigated through care of the blood stream.

A large number of letters have been received from Defender people expressing satisfaction for results derived by using Ra-Mana B. Many have thanked us for accepting the Company's advertising. The organization also has a fine business record, made by living up to its promises and guarantees.

A new product is being introduced this month, namely, Ra-Mana M. It differs from Ra-Mana B in certain ways, but the two can be taken together.

Ra-Mana M comes in tablet form. Ra-Mana B is a liquid. The former contains nutritional substances not present in the latter, including vitamins A, D and E. Also active in the new product are certain minerals such as Calcium, Phosphorus, Potassium and Iodine. This combination of vitamins and minerals should commend itself to the Defender Family.

A great deal has been written about the value various vitamins and minerals have in the human body (to cite only a few instances). Vitamin D helps

the body use Calcium and Phosphorus, the materials that build bone and teeth. This is particularly important to children and young mothers. The Ra-Mana M formula has a good combination of Vitamin D with Calcium and Phosphorus.

Vitamin A helps growth, vitality and vision. Experiments tend to indicate that a diet high in Vitamin A helps increase vitality. There is a good supply of this vitamin in the new Ra-Mana M formula.

Calcium and Phosphorus are required to build and maintain strong bones and teeth. Iodine is important for body health and prevents goitre formation by supporting the work of the Thyroid gland situated at the base of the neck. Potassium is used extensively by the body, one of its vital uses being promoting the production of certain essential digestive secretions. All of these are found in Ra-Mana M.

As to the value of Ra-Mana B complex — the liquid vitamin preparation of the Ra-Mana Company, there is reason to believe that the extracts it contains, derived from desert plants, played a vital part in the health and well-being of Indian tribes and peoples. Indeed, to this day in Mexico and in our own Southwest, Cactus and Yucca form an essential part of the native dietary program.

However, Ra-Mana B complex offers a group of vitamins called B-Complex, of which Vitamin B¹ is perhaps the best known. This vitamin promotes efficient circulation of the blood. Not enough B¹ can mean irritability, moodiness and depression.

Another vitamin prominent in the Ra-Mana B complex formula is Riboflavin, required for normal life processes of the body cells. When adults run short of this substance, they may feel weak. Still another vitamin in the Ra-Mana B group is Niacin, a nerve food. It is known to prevent the appearance of the disease called Pellagra, well-known particularly in Southern States during years past.

Vitamin C, which rounds out the Ra-Mana B formula, benefits gums, teeth, muscles, heart and other parts of the body. Lack of C can cause pains in the joints and feelings of weakness.

The Defender proudly presents this breakdown of Ra-Mana B and the new Ra-Mana M, in the belief that a beneficial service is being rendered its Family of readers at health levels.

—Editorial.

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THE WATER FLUORIDATION ISSUE

EMANUEL M. JOSEPHSON, M.D.
NEW YORK CITY

THE ISSUE of the fluoridation of water is best clarified by detailing the points on which both the advocates and the opponents must, and do, agree. They agree on the fundamental, and unquestionable fact that fluorides are poisons.

They also agree that the soluble fluorides used for fluoridating water are many times more poisonous than the naturally occurring insoluble fluorides. Professor Harold C. Hodge, an outstanding champion of fluoridation and a scientific researcher in this field, states that one-sixth of an ounce of soluble fluoride, which is one heaping teaspoonful approximately, will cause death of an adult in two to four hours; that as little as two milligrams (approximately one twenty-eight thousandth of an ounce) a day, corresponding roughly to two parts per million in the terms used by advocates, will cause during the first eight years of life, the earliest recognized sign of fluoride poisoning — mottling of teeth; and that ten times that amount, taken over a period of ten years or more, will cause poisoning that will so badly affect the bones and joints, as to cause crippling arthritis, and other poisoning effects.

In infants, and in victims of malnutrition, diabetes, kidney disease, nervous disorders, allergic conditions, arthritis hemophilic disease, otosclerotic deafness, blindness due to cataracts and other diseases, it is agreed that much smaller amounts may cause poisoning or death. Advocates of fluoridation adopt the brutalitarian attitude that these "defective" persons must either be sacrificed in the interest of preventing tooth cavities in children; or else resort to spring, or distilled water.

It is also agreed that a fairly large proportion of fluorides ingested accumu-

ulate in the body, especially in the bones.

It is agreed, furthermore, that fluoride poisoning does occur in communities in which fluorides are present in the natural, slightly soluble, less poisonous, forms. Dr. H. Trendley Dean, former dental director of the U. S. Public Health Service who is an ardent advocate of fluoridation, published a long series of reports on the poisonous effect on teeth of naturally occurring fluorides, between 1933 and 1949. Another advocate from the same Service, and of the same type, McClure, reported in articles published between 1933 and 1936, that bow-legs in children and hemophilia, that threatens death by bleeding, are traceable to fluorides naturally occurring in water. He also reported that one part of fluoride in fifteen million parts of water inhibits, or paralyzes, the action of enzymes upon which life depends.

Other ailments that occur with relatively high frequency in districts where water is high in fluoride content are: crippling arthritis, osteomalacia (softening of bones) in the aged, pyorrhea and loss of teeth, nervous disorders, diabetes, kidney disease, sterility, blindness due to cataracts and cancer. The same effects can be expected, with even higher frequency, from water treated with the more poisonous, soluble fluorides during decades.

Poisoning by fluorides has been, for almost a century, one of the favorite weapons used in the destruction of insects, vermin and rodents. Fluoride has long been used as the active principle in rat poisons. It has been used extensively as an insecticide in agriculture. Exterminators inform me that they can recognize cockroaches that have been killed by fluoride from the fact that they crumble when handled, supposedly

as a result of loss of lime from their skeletal structures.

More recently, the U. S. Department of Agriculture has been waging a campaign against the use of fluorides as agricultural insecticides, because vegetation thus treated, is poisonous to cattle and other domestic animals.

It has reported, for instance, that fluoride insecticides cause abortion in brood sows, and other poisonous effects. This presents the odd spectacle of the U. S. Public Health Service recommending for human consumption the same poison that another government service, U. S. Department of Agriculture, seeks to bar from insect and animal consumption. This may indicate the relative commercial value put on the two categories of lives by the agencies involved. Fluoride solutions are contraceptive and cause sterility. Fluoridation is a genocidal measure.

Recent basic scientific researches indicate that fluorides exert their poisonous action by forming insoluble compounds with the alkali earth elements, especially calcium (lime) and magnesium, that are essential for the processes of life. Magnesium, a trace element, plays a critical role in the action of vital enzymes; and when it combines with fluoride to form a completely insoluble compound, enzyme action is blocked. Disturbances of these enzyme systems cause numerous diseases, including those as grave as myasthenia gravis, diabetes and cancer.

Fortunately, the presence of lime and magnesium in water, in diet, in the body and in tissue fluids, serves in some measure to protect against poisoning with fluorides, unless the amount of fluoride present is excessive. These are scientific facts, discovered and repeatedly verified by numerous researches in recent years; and both the advocates and the opponents must agree on the findings that have been so amply confirmed.

The theoretic margin between the amount of fluoride recommended by advocates of fluoridation, one milligram per day (or as they prefer to express it, because it will sound to the public so impressively small — "one part per million") and the amount that is acknowledged by them as causing early signs of poisoning, which is two milligrams, as stated by Dr. Dean, is far too narrow for safety. This narrow

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margin, however, is non-existent in actual practice, for a number of reasons that are obvious and are frankly acknowledged by the technicians, chemists and engineers who handle the process of fluoridation and are, therefore, best informed and most responsible.

These "bugs" are openly reported and discussed by them in their scientific reports and publications. The crux of them is that it is utterly impossible, humanly, mechanically and technologically, to insure that the water that reaches us in fluoridation systems will carry one part of fluoride in a million, no more and no less; or that we will always drink the same amount of water that will never contain an amount more than the one milligram a day that it is alleged, causes no observable poisoning in most instances. Also the amount of fluoride intake varies widely with the amount of water ingested.

It is mechanically impossible, however, says the water engineer, to mix such large volumes of water, required by the million to one ratio, in any water system, so thoroughly as to insure that the fluoride contained in one glass of water is the same amount as is contained in another. The breakdowns and the dangers of poisoning, that they intensify, have resulted in the abandonment of fluoridation in many towns, according to the reports.

The chemist informs us that it is utterly impossible, for chemical reasons, to insure that no more than one part of fluoride per million will be present in each and every glass of water that we drink. It already has been mentioned that the fluorine in the soluble fluorides combines with the lime, magnesium and other alkali earths, that give water the quality of "hardness," to form insoluble compounds most of which precipitate out of the water and remove more or less of the fluoride. The amount of these substances in the water changes from day to day and from hour to hour, in every water system; and remove more or less fluoride in a fluoridated system.

The chemists point out that the advocates of fluoridation have not taken into consideration, in their so-called "studies" and "researches," these chemical obstacles; and as a consequence their supposed demonstrations of the "safety" of fluorides introduced into the water are meaningless and worthless. They point out the absurdity of

the New York State "demonstration" of Newburgh "fluoridated" vs. Kingston unfluoridated water's effect on teeth. They point out that Newburgh's water is relatively "hard," and contains 35 parts of calcium, or lime, and 5 parts of magnesium per million; which is several times that contained in Kingston water, and is enough to combine with, and remove by precipitation, many parts per million of fluorides from the water. This means that it is probable that a large proportion of the Newburgh children received little or no fluorides in the course of the "demonstration," and that it was a hoax or fraud.

They also point out that the high content of calcium and magnesium in Newburgh water, as compared with that of Kingston, might in itself account for some difference in the teeth of the children in the two towns. For the conduct of an honest demonstration, it would be necessary to analyze the fluoride content of each glass of water and every particle of food consumed by the children, to determine the amount of fluoride that they actually consumed.

As for the commendation of fluoridation by public health officers and other falsely alleged "authorities," and by organizations that they and their bosses dominate or control — do not be too readily impressed by them.

Bear in mind that they are working for a living in a very specialized field in which jobs are hard to obtain. Bear in mind that, in the aggregate, many millions of dollars are involved in the sale of fluorides, which are waste products of a number of important industries that are not permitted to dump them into streams or the ocean, because they kill the fish; that many more millions are involved in the sale of fluoridating equipment; and that the commercial pressure for disposing of fluoride wastes by dumping them, at high prices, into human water supplies, is great and ultrapowerful.

Bear in mind also, that the jobs of these public health officers, and others involved, are just as precious to them as your job is to you. Then you will understand much that, at first blush, may puzzle. Also do not be surprised to learn that many of the organizations which the sanguine advocates allege recommend fluoridation, have made no such recommendations.

These facts greatly simplify your decision whether you wish your water poisoned with fluorides, on the chance that a number of children may be spared tooth cavities. The decision is further simplified by the following consideration:

First, it is seriously to be doubted, we are informed by many honest dental authorities, that fluorides do prevent dental cavities. No unquestionable proof has been advanced, ever.

Second, *no death has ever been traced directly to a tooth cavity! Third, deaths, maiming, disease and misery are caused by fluoride poisoning! Fourth, Fluoride solutions make excellent embalming fluids.*

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CHRISTIANITY TRUE AND FALSE

A CONDITION has developed in the Church life of America which demands analysis and plain speaking.

Our troubles as a nation can be traced in a measure to the fact that the Churches are not properly discharging their obligations. Society is so constructed in this part of the world that Christianity supplies a cohesive quality that binds our free institutions together in an organic whole. We are, theoretically at least, a Christian nation.

There is a core of truth in the claim to being a Christian nation. We are not entirely hypocritical. There has always been a nucleus of sincere people, God-fearing folk, who have paid the price to maintain a Christian standard for our Country. They have supplied ideals toward which others could reach.

To use a New Testament metaphor, these people have, during the course of American history, collectively comprised the "salt of the earth." To them Christianity has been more than a mere profession. They have worked at it!

Loyal followers of Christ from generation to generation have provided the moral fiber to make our nation strong and powerful. Many derive benefit from the influence of Christianity who contribute nothing to its existence. They are like Noah's carpenters who lived in the shadow of the ark and helped build it, but failed to enter.

Let us ask ourselves individually ... What we are doing to uphold the Christian principles that have made America great. Those who enjoy the advantages of Christianity should be willing to sacrifice and contribute something to its existence. We are all debtors.

Fortunately for those who insist on remaining outside the Christian ark, Jesus said that the heavenly Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Strange as it may seem, a system of thought utterly foreign to Christianity has grown up, like tares, inside our Protestant Churches.

Jesus anticipated the present state of affairs when He explained how wheat and tares, true and false teachings, would grow side by side until the harvest. The very term "Christianity" needs to be defined.

Correctly speaking, the word means supernaturalism. It proceeds from the premise that the Creator of the universe has been pleased to reveal Himself to our humanity according to a rational plan and a fixed purpose.

Out of these revelations there has developed immutable doctrines which have to do with the mysteries of life and death, the here and the hereafter. These doctrines, dealing with eternal verities and the spiritual world, are as

unerring as the laws that govern chemistry, mathematics or electronics in the natural world.

Modern liberalism attacks this stronghold. It brings every basic doctrine of historical and evangelical Christianity into question. It demands that New Testament religion come before its tribunal for judgment. A sharp line of separation exists between Modernism and the Christian religion.

It brushes aside such doctrines as the inspiration of the Scriptures, the fact of sin, the necessity of a Saviour, the deity of Christ, His atonement for sin, resurrection from the dead, the work of the Holy Spirit during the age of the Church and the blessed hope of Christ's climactic return.

These doctrines, the very essence of revealed religion, are ignored or rejected by Modernism. It would reduce Christianity to the level of other religions. It would substitute humanitarianism for supernaturalism. It would change churches into social clubs.

Modernism regards the Bible as a compilation of average manuscripts — some good, some bad, some important, others unimportant.

It regards sin as an ailment of the mind to be treated, inherited perhaps from the animal kingdoms, instead of treason against the government of God resulting from the fall of man to be destroyed by the power of Christ's atonement.

Modernism rejects the doctrine of the virgin birth and the deity of Christ. It says Christ was divine in the sense that all men are divine.

Modernism rejects the miracle. It undertakes to cast Christianity in the molds of natural law. Try to imagine the Christian religion with its supernatural content removed. What's left is Modernism!

Colossians 2:8 (Weymouth translation) fits the present situation. "Take care, lest there be any one who leads you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ."

Christianity ascribes its origin and continuance to the person of Jesus Christ. He is both its founder and per-

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manent head. Not only who *was*, but who *is*!

He lived and worked in the past. He lives and works today. Christianity is as dependent upon Him today as in the days of His flesh.

Buddha, Mohammed, and Confucius might be forgotten and the religions they founded remain essentially the same. They gave a code of ethical principles to their followers. The relation of Christ to Christianity is quite different. He promised to be with His disciples even to the end of the world.

According to fundamental Christian belief, Christ not only points the way to God . . . but He *is* the way. Modernism errs in presenting Him as a mere pattern or example for unregenerate men to follow. There is no way that this can be accomplished. Man by nature lacks the essential qualities of character.

Christ, omnipresent in the Holy Spirit, imparts eternal life to the recipient of divine grace. He is the life. The relation of Christ to the Christian is that of the vine to the branch. Where He is ignored, forgotten or presented only as a good man, Christianity in the real sense does not exist.

There need be no quest for truth where the presence of Christ is enjoyed as a living reality. He *is* the truth. John quoted the Saviour as saying: "I am the way, the truth, and the life."

Herman Bavinck says in his theological treatise on "The Philosophy of Revelation" . . .

"The peculiarity of the Christian religion, as has often been shown, and acknowledged even by opponents, lies in the person of Christ. All other religions are independent, to a certain degree, of their founders, because these founders were nothing more than their first confessors. But Jesus was not the first Christian; He was and is the Christ.

"Christianity is now as dependent on Him, from moment to moment as when He trod the earth. Christianity, according to its own confession, does not exist through the strength and fidelity of its confessors, but through the life and will of its Mediator."

Liberal churchmen have made the mistake of trying to harmonize Chris-

tian thought with the false claims of organic evolution. When Charles Darwin published his "Origin of Species" in 1859, he transformed an idle speculation into a social philosophy. He placed man on an escalator, starting in slime at the water's edge, lifted him out on the bank, up through the jungles and finally to his present position. Which of course wasn't the way it happened at all!

A boy was told by his teacher to write an essay on evolution. He said man was first a tadpole, next a water puppy, later a land animal and after that a monkey. Then he said that man and woman both sprang from the monkey, but the woman sprang the farthest!

Something seems to have gone wrong with the escalator. Two world wars have arrested the alleged evolutionary progress which Darwin and his followers visualized. The evolutionary hypothesis appears to be working backwards.

Dr. Davies, a well-known Christian scholar, puts it this way in his book on "Orthodoxy." . . .

"The great war caught liberal Christianity unawares. It administered a nasty jar to its whole scheme and outlook. One thing stands out with tragic clearness: the complete and utter bankruptcy, of Modernism and liberal Christianity."

Contrary to the theory of evolution, man's natural gravitation is downward, not upward. This is because of the fallen state of our humanity. Only an act of supernatural intervention in a human life can reverse the order. This involves a divine biological process called the *new birth*. Said the Christ: "Ye must be born again."

The theory of evolution, which eliminates the Creator and reduces everything to natural law, was first introduced into public schools. It later entered Church schools and finally poisoned religious thought.

If the theory of evolution is true, then man came from lower orders of life and gradually reached his present state by natural growth. There is no place for the fall of man in this hypothesis. Man fell up for millions of years, instead of down, through the original sin of Adam's race!

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Moreover if evolution be true, the Lord Jesus Christ had an animal ancestry. The blood that coursed through His veins, to be shed for the sins of the world, was inherited from the animal kingdom.

These are logical conclusions to which Modernism takes us.

Modernism, like atheism, offers no hope of a future life. On the other hand, uncounted millions have left the body in triumph over death, because they found the holy faith dependable and secure.

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EDITORIALS

FOOD & DRUG CRITICIZED

ANOTHER reason why Congress should at this time investigate the men who operate the Food & Drug Administration, came to light on February 22nd when they were accused of approving for public consumption "cancer-inciting substances."

The charges were made by Dr. William E. Smith of Englewood, New Jersey ... described in the press as a cancer researcher who has served on the staff of the Harvard Medical School, the Rockefeller Institute for Medical Research and the Sloan-Kettering Institute for cancer. He now holds a fellowship from the American Academy of Nutrition for Cancer Studies.

Dr. Smith's criticism came in the form of a letter to Congressman Delaney of New York State which was promptly inserted in the Congressional Record.

Mr. Delaney is the author of legislation proposing changes in federal food and drug laws which would take away some of the latitude of the men who now administer them. Dr. Smith discusses "a loophole in existing laws" which made it possible for Food & Drug men to authorize distribution of certain deadly poisons known to breed cancer cells in human bodies.

He condemned a recent Food & Drug Administration ruling which allowed the use of a pest-killer called Aramite in fruits and vegetables, even though scientific tests prove that it causes cancer in rats.

Those responsible claim to base their decision on the finding that small quantities of Aramite are safe. But Dr. Smith argues that "safe doses" cannot

be determined and any substance which causes cancer should be completely banned from food.

He said restrictions should also extend to poisons administered to animals destined for human consumption, and cited findings by the Food & Drug Administration in respect to the drug diethylstil bestrol.

His letter to Congressman Delaney asserted further that "My colleagues and I have assembled data to show that this drug is not destroyed by cooking and that marketed poultry have contained per bird up to 324,000 times the amount of this drug sufficing as a daily dose to induce cancer in mice," says Dr. Smith.

"Upwards of half a million pounds of dyes," containing "dangerous carcinogens" have been certified for use in food while arguments have gone on over the safety of the material. He said a senior scientist of a leading chemical manufacturer lost his job after discovering the presence of carcinogens in the dye.

"In my own experience," Dr. Smith said, "I have induced cancer later in life in hundreds of animals by injecting them when young with a single dose of a fraction of a milligram of carcinogens."

"The human digestive tract provides an endless and understandably attractive outlet for products of chemical ingenuity, but ... it is to our peril if the human digestive tract is legislated into the role of a sewer for disposal of chemicals that afford only commercial advantages."

THE WEINBERGER BILL

THE MEDICAL dictatorship is unleashing its most powerful weapons in California by sponsoring a bill, in the present session of the Legislature, which would consign every cancer victim of the State to a hell of cutting, bleeding and burning.

The proposal (known as the "Wein-

berger Bill"), promoted by the American Cancer Society and interlocking medical groups, was introduced by Casper W. Weinberger, Assemblyman from San Francisco.

A smear campaign was launched simultaneously through press and radio, labeling as quacks, all who treat cancer by methods other than surgery and radiation.

The bill is the most vicious and arrogant so far proposed in any State to outlaw cures for so-called incurable ailments. If enacted, no Californian would thereafter be allowed to engage the doctor of his choice. He would have to bow to the dictates of an all-powerful ten-man board.

Under the provisions of this measure, no "person or association may use in the diagnosis or treatment, or cure of cancer any new or unapproved drug, medicine, compound or device."

The word "new" would rule out for Californians the tremendous advances now being made in the field of Chemotherapy.

Among the thousands of articles published and broadcasts made urging passage of the bill, is an editorial in the Los Angeles Times (January 23rd) which contains the blatant lie that surgery and radiation "cures" cancer.

Blasts of this type prompted Fred Hart, President of the National Health Federation (also of San Francisco), to send Weinberger an open letter which included the following:

"As a reader of newspapers and magazines all your life, you have read of literally hundreds of the great names of the world who have been stricken by cancer. All of these people from King George to Senator Bob Taft, from Eva Peron to Babe Ruth, Damon Runyon, Babe Zaharias, and the like, have been treated by surgery and radiation, which your Board would uphold to the exclusion of everything else."

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Another Californian asked Weinberger these questions in another open letter: "How much, if anything, did the American Cancer Society contribute to your earlier political campaigns? How much, if anything, did any other group concerned with political medicine contribute to your political campaigns? Are you now on any retainer or otherwise being paid by any group for your special efforts in behalf of the interests of the American Cancer Society?"

Thunderous opposition is developing at the grass roots against the Weinberger Bill from all parts of the State. Members of the California Senate and Assembly are being deluged with protests — letters, petitions, telephone calls, personal visits. Many public rallies have been held.

It is contended that the bill is aimed specifically at keeping a Hoxsey Cancer Clinic from being established in California. Dr. Hoxsey took note of this fact and sent personal letters, with copies of the books "You Don't Have to Die" and "The Pittsburgh Trial," to all members of both branches of the Legislature. Answers have proved heartening.

One Assemblyman writes him as follows:

"I had already determined to oppose the Weinberger Bill and am prepared to work actively to defeat it. It is a very difficult thing, as you can imagine, to fight the American Medical Association. I certainly agree with you, that if the Weinberger Bill has been introduced for the purpose of preventing citizens of this State from learning of the cancer cure you have developed, an unbiased committee of State Assemblymen and State Senators should definitely be appointed to visit your clinic and make a firsthand investigation of the results you claim are being accomplished."

Another Assemblyman writes Dr. Hoxsey:

"Supplementing my letter of February 4, the books which you sent arrived a day or two after I had written you. I am amazed at the contents of what I have read thus far.

"Yesterday, I attended a meeting at which there were 32 members of the lower house and 5 members of the upper house in attendance. During the round table luncheon discussion, your name and book and subject matter

were mentioned. All of these members are seeking additional information. Several of them have proposed an investigating committee to be set up to do the same things that you have mentioned in your book that have been done by other investigating committees, namely, interviewing doctors who have diagnosed cases and also interviewing patients. What will come of this I do not know until we go back into session on March 4, after which undoubtedly some action will be attempted.

"I will be amazed to see the so-called Weinberger Bill (A.B. 2359) become law, although it is going to become a very controversial issue. I am giving you this information merely to keep you informed."

ZIONIST LIES

THE AMERICAN PEOPLE are being fed the rawest, rankest kind of lies, Zionist propaganda, through the press and over the air, designed to generate hatreds between Americans and Arabs. Unfortunately the trash is sinking into many minds.

Attacks on Middle East nations are personalized against President Nasser, whom we are supposed to hate for defending his people against Jewish invaders. Secretary of State Dulles deserves credit for daring to tell a Senate committee, in January, that a false picture of the Egyptian official was being presented through the press.

The Zionist line makes it appear that Egypt is turning to Communism, whereas Israel is the only country of the entire Middle East ever to have a branch of the Communist Party.

Jews, occupying sensitive positions in western government, shaped policies against the Arabs and drove them into the Soviet orbit for arms to defend themselves at a time when Israel possessed greater striking power than all the Arab nations combined.

There are no present signs of Communism becoming a danger to the Arab world. Islam is seeing to that!

On January 22nd, Egyptian censors refused to let a Communist movie, scheduled as a showpiece of a Soviet film festival, be shown in Cairo. It was an adaptation of Maxim Gorky's proletarian novel, "Mother."

There are Jews, and their Goid stooges, sitting daily at typewriters turning out reams of propaganda to deceive and slant American thought away from truth, and favorable to international Zionism. Their lies show up in Associated Press and other dispatches, canned editorials in newspapers, syndicated articles by commenta-

tors of the Drew Pearson, David Lawrence and Stewart Alsop type ... newscasts, radio programs, TV and other media.

Example: An Associated Press report dated March 4th, released a feature story saying Jordan is "threatening to come apart." The article allegedly quotes, "one of the most capable intelligence services in the world" but says with a play of mystery that "it must be nameless here." The story continues:

"When Jordan begins falling apart, there will be a mad scramble leading to a perilous war in already tormented Arab regions." Syria, Saudi Arabia and Egypt are pictured as waiting to tear Jordan limb from limb, which may make it necessary for Israel to move in and "save" the situation.

And the story rambles on and on, *ad nauseam*, originating with a news gathering agency which the American people have been taught to trust and believe reliable.

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BOOK REVIEWS



CATHARYN ELWOOD

FEEL LIKE A MILLION

By Catharyn Elwood ... Devin-Adair Company, cloth binding, 340 pages, price \$3.95.

THE PUBLISHERS faithfully promise: "This book can make a new person of you. It can cut doctor's bills and time lost by illness. It can make you realize why the common daily diets of refined, overprocessed, overcooked foods almost always end in malnutrition, decreased resistance to disease, nervous tension and premature aging — all while you put on weight.

"This is a highly readable, inspiring and thorough book which tells you not only what the proper foods are, but, most important, how they rebuild tired, sick or overweight bodies. The explanations are so complete that you can create your own healthful menus with variety and imagination."

The Author has been acclaimed, "America's leading nutrition and health lecturer." Catharyn Elwood was a fragile child, given to illnesses that sapped her body of normal strength. The time came when she took up the

study of diet, which included courses in the food-science laboratories of Cornell and at the University of Maryland. She is credited with having applied, to her own physical well-being, the knowledge contained in the 100-thousand word treatise before us.

Fundamental health facts are set forth in the opening pages, which the average American will do well to ponder. Reference is made to the appalling increase of "degenerative diseases," directly traceable to wrong eating and drinking habits.

Part One starts with a discussion of proteins: "Every part of your body relies on protein for proper growth and normal functioning. The basic stuff, the foundation ingredient, protoplasm, which is the jellylike substance of every cell, is protein. No protein — no protoplasm — no life ...

"It is such a pity to see people dragging around bodies that are less than half alive, when a little attention to proteins and other whole foods could actually make them feel wonderful. Increase your proteins and watch yourself swing into a speedier, more rhythmic walk."

The protein content of a number of foods is given. Their ingredients are scientifically analyzed. Proper quantities for both children and adults are suggested. The list of these foods (some appetizing and others not so appetizing) is long. Each is thoroughly discussed, making it possible for the reader to know exactly what he is eating.

From proteins, the text blends into amino acids, carbohydrates, fats, vitamins A, B Complex, C, D, E, K, P and U. A chapter is devoted to "Water: How Much Do We Need?" And another (one of the most important of the entire book) entitled, "The Amazing Minerals."

Part Two starts with what the Author chooses to call a "Quick Rejuvenation Diet" — satisfying, highly nutritious menus for many calendar days, with explanations why specific foods are chosen to help Make You Feel Like A Million quick!

A knowledge of nutrition "from soil to cells" is these days necessary to guard against degeneration of the tissues. This is described as "preventive medicine." Persons who ignore their health until they lose it, cannot buy it back by paying doctor bills. Their food intake is the determining factor.

Some foods are foodless. Processing, refining, milling, pasteurizing and preserving removes or destroys many essential nutrients placed in them by the Creator. Synthetically prepared food supplements lack God-given vital substances. Nature should be allowed to serve man without inhibitors.

When vitamins and minerals are removed or discarded, the effort is to lessen the healthful functioning of the body. Devitalized and demineralized foods are to be avoided.

"Feel Like A Million" is divided into three Parts: (1) Your Life, (2) Your Health and (3) Your Food.

There are chapters on beautifying the skin, strengthening eyesight, improving the scalp and hair, calming the nerves, cultivating the teeth, overcoming constipation, eliminating excess fat, mending ulcers, resisting cancer, helping the heart, and otherwise cooperating with the Maker by observing nature's rules as related to food values.

Part Three deserves better and more thorough treatment than available space for this review permits. The question, "What's Happening to Our Foods?" is answered factually and scientifically.

There are no indications of fatigue in these closing chapters. Many will feel that Catharyn Elwood left the most important to the last. She leaves no doubt in the reader's mind as to the cause of the degenerative diseases which threaten the race with extinction if not arrested by corrective measures in connection with the growth and preparation of the food consumed by our modern civilization.

One of her chapters ends with the following benediction: "This knowledge is offered you as a key to more glorious living. Good luck and God bless you."

BOOKS REVIEWED MAY BE ORDERED FROM DEFENDERS, INC. ... WICHITA, KANS.

TEENAGE RAMPAGE

Jim Vaus ... Published by
Zondervan's, art covers, 80
pages, price \$1.00.

MR. VAUS is a clear thinker on youth problems, and a skillful writer. He probes the source of youthful delinquency ... and considers all the angles, from the social to the scientific, to the statistical, to the spiritual.

Rescued from the underworld by the grace of God, transformed into a Christian leader, Jim Vaus knows from experience the underneath side of youthful delinquency, and the remedy. He says: "I was a juvenile delinquent."

We are told: "In every man there is a natural deceitfulness of heart. Jeremiah 17:9. Lawyers, judges, police officers and others who appear strictly upright on the outside have, at one time or another, committed a shady deal they don't want known. When I was associated with organized crime, that was one thing the gangsters counted on. If they wanted to pull a deal and someone objected, they started looking around for whatever he was trying to hide. They usually gave themselves seventy-two hours to find the weak spots."

This inherent weakness in man, and tendency toward sin, has to be taken into account, when probing for the cause of modern juvenile delinquency.

Because human nature is what it is, essentially frail and fragile ... and because our age is fraught with pitfalls unknown to the youth of previous generations, problems have risen in our time, never before faced. Jim Vaus, who heads an organization called the Missionary Communication Service, has worked out what he believes to be the answers. Individuals and groups concerned over these problems will do well to weigh his writings.

1500 THEMES FOR SERIES PREACHING

Rev. William Goulooz ...
Baker Book House, cloth binding,
160 pages, price \$2.50.

THIS is a book on series preaching — suggestive topics, texts and ideas for Ministers who wish to follow a continuity of thought in a chain of Sunday messages. Fifteen hundred subjects are organized under the following 13 captions:

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Easter Series, Advent Series, Bible Character Series, Church History Series, Hymn Series and Nature Series.

Each theme selected and arranged by Mr. Goulooz focuses attention on a central truth, which is then approached from different angles. The first theme of the book ("All Things New"), comprising a series of five messages, illustrates the arrangement:

1. A New Birth. John 3:3-7, "Except a man be born again, he cannot see the kingdom of God."
2. A New Heart. Jeremiah 31:33, "I will put my law in their inward parts, and write it in their hearts."
3. A New Song. Psalm 40:3, "And he hath put a new song in my mouth."
4. A New Command. John 13:34, "A new commandment I give unto you, That ye love one another."
5. A New Destination. John 14:1-3, "I go to prepare a place for you."

In addition to the 1500 themes, cataloged under 13 captions, this book contains two sections of special value to Ministers, and also to laymen who may be called upon for special talks: "How to Build a Series of Sermons" and "Biblical-Textual Homiletics."

THE SERMON ON THE MOUNT

Dr. Charles H. Spurgeon ...
Zondervan's, cloth binding, 160
pages, price \$2.00.

IT HAS BEEN SAID: "Every sermon Charles H. Spurgeon ever preached was a masterpiece."

Fortunately he was not only a great preacher, but also a great writer. His messages have therefore lived as a heritage of the Church. "He being dead yet speaketh." The pulpit which he served in London set a standard for Gospel preaching to which others repaired.

This book presents Spurgeon at his best in a group of 14 sermons devoted to unraveling and expounding the deep truths of our Lord's "Sermon on the Mount."

The trend of thought is followed (as found in Matthew chapters 5, 6 and 7), from the beloved Beatitudes, through to the closing instructions on how to pray. Spurgeon leaves no important thought untouched. He follows his Master's mind and guidance all the way ... and makes the Sermon on the Mount live in the soul of the reader.

"Every one of these messages is full to overflowing with the inspiration and fire which characterized Spurgeon's unusual ministry," says Al Bryant of Zondervan's editorial staff, "a ministry which began many years ago and is continuing to this modern day."

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FOREIGN MISSIONS

NINETEEN DEFENDER CHURCHES IN MEXICO

A FAR GREATER missionary challenge exists south of the border than many Christians in the United States realize. Mexico has large cities, but when one leaves them and travels into the interior, it is like entering a different world.

The population is basically Indian. A high order of civilization existed when the white man arrived. Spanish culture was added later.

There are actually four racial layers beneath the present order, with the Indian predominating. Practically all the Presidents and other outstanding leaders of government have been Indians.

The first racial group was archaic or pre-historic. Science knows little about it. The second was Mayan. The third was Toltec. The fourth was Aztec. Each succeeding combination of tribes built on the remains of their predecessors.

Archaeology is piecing together an amazing story out of the past. Much is being learned about the religious practices of these early Americans. There were periods, centuries at a time, when they were steeped in paganism, idolatry and superstition. Human sacrifice was part of their worship. Masses of people groped in moral and spiritual darkness, bound by chains of sin and ignorance.

These are hereditary facts to be taken into account when appraising Mexico as a mission field, in need of the light that Christ's Gospel brings into human hearts and minds. No discussion of Mexico's religious background

could claim completeness without a reference to Quetzalcoatl and the plumed serpent.

The facts may be summarized as follows: Out of archaic concepts came the idea that the great spirit and creator of the universe had been on earth in human form — in what is now Mexico! In some way, the thought fixed itself that he would at a future time return to earth. Their name for this deity was Quetzalcoatl — quetzal meaning bird and coatl meaning serpent.

The figure has been discovered on artifacts throughout the past. It appears prominent in modern Mexican art, architecture and literature. When Cortez arrived with ships in 1519, he was accepted as Quetzalcoatl reincarnated, but his nature proved to be quite different than that attributed to the benevolent deity. He put Moctezuma in chains, pillaged the people's possessions and committed atrocities that baffle powers of description.

Some regard the story of Quetzalcoatl as a myth. Others believe that a being actually lived on this earth and did the supernatural exploits attributed to him in Mexican belief and tradition.

The poverty-stricken masses, languishing in virtual serfdom, became known as "peons," a term that goes back to the days of the Spanish Conquest. Conquerors evolved a scheme by which poor native Indians were forced to serve as planters, mine workers and perform other menial tasks while others received large land grants from the government.

Peons were serfs and slaves, bound for life in servitude, granted only the poorest varieties of food and the most wretched place to live. No group of people on the face of the earth has more urgent need of the Gospel than the descendants of the Peons — to whom the missionary division of the Defenders organization is these days ministering.

Stewart Chase says in his book on Mexico: "Not more than 300,000 Spaniards ever settled in Mexico, forming only an eddy in a deep constant river of millions of Indians."

This is a fact to be borne in mind when considering the best methods to be used in the task of missionary evangelism south of the border. There are vast numbers of poor, precious souls waiting in the deserts and mountains of Mexico for the only message that offers hope and a true purpose in life — the Gospel of the Lord Jesus Christ. We have before us a large, unfinished task.

There are at the present time 19 Defender Churches in interior areas of Mexico, each served by a native Pastor. There should be many more.

The method used by the Defenders organization over a long period of years ... of developing native leadership, is producing results on the Mexican field. Natives understand the language and customs of their people and when properly trained to take responsibility, enjoy certain unmistakable advantages.



DEFENDER HOLY LAND MISSIONARY SCHOOLS



CONDITIONS are shaky in the Holy Land. Tensions are terrific. Racial hatreds are smoldering. Political currents and cross currents are ominous. The cause of Christian missions is suffering. Most missionaries have been called home. The remaining seed of Gospel truth must be carefully nourished.

The Defenders organization is finding it possible, in the providence of God, to continue its missionary task without interruption. Because the program is under the direction of native Arab Christians, not "foreign" missionaries.

Rev. Solomon J. Mattar superintends the work and is finding it possible to continue for the reason that Defender readers are praying and supplying financial support. He has been referred to as, "The outstanding Christian leader of the Holy Land."

During the course of church history, it has often become necessary to revamp missionary programs and revise strategies to fit the pattern of changing conditions at secular levels. Wars, revolutions, political upheavals and other developments necessitated revisions. But this does not imply changes in the salvation message.

Methods may be revised, cast into

different molds and adapted to kaleidoscopic events, but the missionary message to be creative must remain inviolate. It is immutable, unchangeable, eternal. "There is none other name under heaven given among men, whereby we must be saved."

The missionary approach of the Defenders organization in the Holy Land at the present time seems to be as nearly and perfectly adapted to existing conditions as could be expected.

Missionary societies permitted the greatest opportunity in the history of Holy Land missions to pass, by failing to organize relief agencies and worship-centers among the million refugees expelled from their homes in 1948 by the Zionist invaders.

A limited amount of work has been done among these unfortunate people by certain missionary bodies (particularly the Mennonites), but the surface remains less than scratched. Now it is too late for church and denominational groups to mobilize to meet the challenge.

The ministry of the Defenders organization has included the establishing of two industrial missionary schools. One for women and girls ...

and another for men and boys. Members of several very fine Arab families, together with as many refugees as can be accommodated, are presently enrolled.

These people are being taught trades, schooled in the Bible and trained in the art of personal soul winning. The suffering Arab needs more than a hand-out or act of charity. He needs inward rehabilitation. He needs a feeling of independence and self-confidence.

"Teach him a trade, provide him with an opportunity to toil constructively," says the Defenders, bring him into saving faith in the Lord Jesus Christ, couple with this a knowledge of the Scriptures, and you have helped build a life for time and eternity."

It happens that both schools are located near the base of Mount Calvary in Jerusalem, Jordan — the most sacred piece of soil on our planet.

The picture in the upper right corner of this page, taken immediately following morning devotions, shows a typical group being taught in the domestic sciences. There are serious problems facing Holy Land missions at the present time, but those engaged in missionary work have never had reason to expect a "flowery bed of ease."



APPLES OF GOLD

SINCE the foolish part of mankind will make wars from time to time with each other, not having sense enough otherwise to settle their differences, it certainly becomes the wiser part . . . to alleviate as much as possible the calamities attending them.

—Benjamin Franklin.

No person was ever honored for what he received. Honor has been the reward for what he gave.

—Calvin Coolidge.

One of the heaviest loads to carry is a bundle of bad habits.

When you are in the right, you can afford to keep your temper; when in the wrong, you cannot afford to lose it.

Gossip is like mud thrown against a clean wall; it may not stick, but it leaves a mark.

A philosopher once said: "A work well done never needs doing over." Wonder if he ever tried weeding his garden.

A man should work eight hours a day and sleep eight hours, but not at the same time.

Pretending to be rich keeps a lot of people poor.

We like people to come right out and say what they think — unless they disagree with us.

These days, there are too many people in too many cars, in too much of a hurry, going in too many directions to nowhere for nothing.

An old Chinese philosopher was asked what was the greatest joy he had found in life. "A child," he said, "going down the road singing, and asking me the way."

The brain is a wonderful thing. It never stops functioning from the time you're born until the moment you stand up to make a speech.

Christianity is what one thinks, what one feels, and what one thinks about Jesus Christ.

—Thornwall Jacobs.

Joining a church is like taking a stance at golf; after that, there has to be a swing and a follow through.

What you are speaks so loud I cannot hear what you say.

—Emerson.

When we decide the kind of seed we are going to sow, we determine the kind of harvest we shall reap.

I shall not pass this way but once. Any good, therefore, that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

I will listen to any man's convictions but pray keep your doubts to yourself.

It is tomorrow that fills men with dread. But God is there already, and all tomorrows of our life have to pass Him before they can get to us.

—F. B. Meyer.

Your absence from Church is a vote to close its doors.



Amazing! Just add cold water and coffee, turn switch and watch it perk. Brews 48 cups automatically. I'll send this Percolator to your group in advance, with a supply of my famous flavorings. Have 10 members sell only 5 bottles each, and it is yours to keep! Take up to 60 days; we give credit. **Write Now for Complete Details FREE!** Rush name and address for my exciting Plan which gives your group this new Percolator and other valuable equipment or adds many dollars to your treasury — sent free, no obligation. **ANNA ELIZABETH WADE, 2350 Tyree St., Lynchburg, Va.**

He who ceases to be better ceases to be good.

—Oliver Cromwell.

The truth itself is often not believed, from the one who has often deceived.

The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones.

—Henry Ward Beecher.

Your uplook determines your outlook. I give you an old motto, but a good one, "Keep Looking Up."

—William T. Watson.

Every man has his price, but some hold bargain sales.

—Atlas News.

It's easy to have people like you, just like them first.

—Patrick J. Hurley.

God heals and the doctor takes the fee.

—Benjamin Franklin.

The western world is now suffering from the limited moral outlook of three previous generations.

—A. N. Whitehead.

The fellow who can face the music usually gets to lead the band.

Worry is like a rocking-horse; it keeps you going, but it gets you nowhere.

If life were as easy as we want it to be, most of us would sleep all the way through it.

The best way to keep up with the Joneses is to take it easy for awhile — and in a few years you'll meet them coming back.

SUNDAY SCHOOL

LESSON NUMBER ONE

March 17, 1957

CHRIST CONFUSES HIS ENEMIES

Matthew 21:12 to 22:46.

MEMORY TEXT: "The people were astonished at his doctrine: for he taught them as one having authority." Matthew 7:28-29.

The general plan and pattern of the lesson is as follows:

- A. Christ's authority challenged. Matthew 21:23.
- B. Christ's authority vindicated. Matthew 21:25.
- C. Christ's dignity demonstrated. Matthew 21:27.
- D. Christ prefers the company of sinners to religious hypocrites. Matthew 21:32.

(1) THE KEY WORD OF THE LESSON IS "AUTHORITY."

"By what authority doest thou these things?" This interrogation by the Talmudic leaders of Jerusalem came just after Jesus had made His Triumphant Entry into the city. It resulted from the fact that He upset the tables (and schemes) of the pawn brokers who were cashing in on the religious propensities of the people.

The chief Talmudists, Caiaphas, and his son-in-law Annas, operated a completely corrupt political machine. Their racket, involving the sale of birds and animals for sacrificial purposes, netted enormous sums of money. God could be approached only through sacrifices purchased by Jewish money ... and for this reason Roman and other coins had to be exchanged, making it possible for the scoundrels to drain off profits reaching astronomical figures year after year. Jesus was nauseated by the sight!

The temple was situated on the top of a hill of solid rock (where the Mos-

que of Omar stands today), surrounded by a large area which receded to lower levels. Here the Jewish traders operated. Jesus upset their tables and their business! This made "the chief priests and the elders" boiling mad.

"Who gave thee this authority?" We didn't! You didn't ask us. Just who do you think you are, to challenge our authority? Wounds were being opened between Jewish Talmudism and the program of Christ, which would never heal.

The enemies thought they had Him trapped. If He answered that His authority was derived from some human source, He could be accused of sedition and turned over to the Romans. If He relied upon His deity, He could be accused of blasphemy and prosecuted under Jewish law. These were the twin charges later lodged against Him by the Jews which resulted in His crucifixion.

(2) THE KEY VERSE IS MATTHEW 21:27.

"And they answered Jesus, and said, We cannot tell."

Our Lord threw His enemies off balance by asking them a question: "The baptism (which meant the mission and ministry) of John, whence was it? from heaven, or of men?"

John proclaimed Christ's deity. If they accepted the message as being of God, then why reject Him? If they denied its validity, public wrath would be encountered because John's memory was respected and Christ's popularity was at a peak.

The crooked, cringing hypocrites were frightened. Luke 20:6 says they feared "all the people will stone us."

No wonder the Master gave them no answer. They took the coward's way out and simply said: "We cannot tell." They admitted defeat. What composure and dignity of wisdom our Lord displayed!

Their reply was dishonest. They could tell. They knew that John's appraisal of the Christ was correct. They knew the truth and rejected it. It is necessary to get down to bedrock reality, in order to have dealings with the One who said: "I am the truth." Jesus turned aside and showed His contempt by saying: "Neither tell I you by what authority I do these things."

These events took place on Tuesday of Passion Week, described as "Jesus' last working day." His enemies failed to discredit Him with the people, but this only served to spark still deeper hatred in their depraved natures.

(3) THE KEY FACT: JESUS PREFERS SINNERS TO RELIGIOUS HYPOCRITES.

"A certain man had two sons." This is the opening phrase of the first of three parables, designed to show the Jewish leaders their real vicious selves. It was like holding a mirror before them.

Jesus knew that a sinister force had risen in the world to defy and, if possible, destroy the plan of God for the human race. He could see into the future and anticipate the inevitable conflict that would develop between His Church and the anti-Christ Judaism (Talmudism). The three parables were spoken to convict the Jews and fortify His followers against their satanic machinations.

The first son requests the privilege of working in the family vineyard, re-

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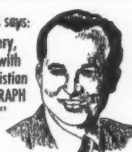
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fuses to go, then repents and does go. The second promised to go, and broke his word. He lied.

Which "did the will of his father?" They, of course replied, "The first." The first was a repentant sinner. The second was a deliberate liar.

Then Jesus smote the Talmudic leaders with the terrible truth. He told them in plain language that they were like the second son. They were under the control of a "religious" system diametrically opposed to the will and purpose of God. Outright sinners were to be preferred.

"For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

Dr. G. Campbell Morgan says: "The parable was indeed a white light, and a fierce fire; and the King, standing there in the temple, challenged as to His authority, instead of answering the quibble, assumed the throne of judgment and welcomed into the Kingdom of God harlots and publicans, who set their faces toward the Kingdom, and flung out the men who had professed to be exponents of His Kingdom, but nevertheless had been disobedient to His command."

LESSON NUMBER TWO

March 24, 1957
CHRIST CONDEMNS
HYPOCRISY
Matthew, Chapter 23.

MEMORY TEXT: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." Matthew 6:1.

The general plan and pattern of the lesson is as follows:

- A. Jesus pronounces woes upon the Pharisees and their Talmudic system. Matthew, chapter 23.
- B. Jesus indicts hypocrisy. Matthew 23:14.
- C. Jesus prophesies judgment. Matthew 23:37-38.
- D. God looks upon the heart. Matthew 23:28.

(1) THE KEY WORD OF THE LESSON IS "HYPOCRITES."

Our lesson contains five of the seven "woes" which Christ pronounced on the Pharisees, the Talmudic leaders of that day. The occult code that guided them had its origin in Babylon more than five centuries earlier. It was (and is today), the most powerful secret organization in the world.

From the days of Moses until the war with Babylon, the main religion of Israel, both in the ten Northern and two Southern tribes, was monotheistic belief in Jehovah God and observance of the Mosaic Law. The twelve tribes first had tabernacle worship and later the temple rituals which looked forward to the coming of the world's Redeemer.

When the Southern tribes of Benjamin and Judah antagonized Babylon, in defiance of Jeremiah's instructions, a change took place. King Zedekiah held a rendezvous with the prophet and privately admitted, "I am afraid of the Jews that are fallen to the Chaldeans."

Jewish pressure on the court resulted in Jeremiah's persecution and the Babylonian captivity. While in Babylon, Jewish leaders had ample time to study the black magic and sorcery that had come down from Cain. They blended the black arts with the Law of Moses and evolved the Talmudic system which has remained embedded in international Jewry to the present hour. The Jews entered Babylon with priests, temple worship and the book of Moses. They came out with rabbis, synagogues and the Talmud.

This explains why Christ was so severe in dealing with the leaders of the system. "Ye shut up the kingdom of heaven against men." What an indictment!

No more powerful polemic has ever been hurled against hypocrites and hypocrisy than our Lord's denunciation of the Pharisees: "Whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

Shakespeare says of hypocrisy:

The devil can cite Scripture for his purpose.

An evil soul, producing holy witness, is like a villain with a smiling cheek,

A goodly apple rotten at the heart: O what a goodly outside falsehood hath!

(2) THE KEY VERSE IS MATTHEW 23:38.

"Behold, your house is left unto you desolate."

The towers and dwelling places of Jerusalem were clearly visible from the hill where our Lord sat overlooking the city at the time of His lamentation: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . and ye would not."

Not only Jerusalem, but Chicago, Los Angeles, Portland, Oregon and Portland, Maine! Is the Saviour being spurned today? Are His teachings being ignored? Are the high moral precepts and principles of the Gospel being relegated to the scrap heap?

If so, let America beware. Judgment follows rejection of moral and spiritual light. "Behold, your house is left unto you desolate." Titus carried out the prophecy in A.D. 70. Jerusalem was razed to the ground, her population exterminated.

The contrast is significant, "How often I would" and just as often, "ye would not." The two verbs are in em-

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phatic and sorrowful opposition. These words of warning were final. Jesus never again taught in public. It was only a few hours after the uttering of these woes upon the teachers and His lamentation over the inhabitants of Jerusalem, that the members of the Sanhedrin met to consider how they might destroy Him. That was the answer they gave to this condemnation of their guilt.

(3) THE KEY FACT: GOD LOOKS UPON THE HEART.

"Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

Jewish ceremonial law required many external observances—the washing of cups inside and outside, washing hands, washing feet, and hundreds of rules, designed to regulate conduct and keep the masses of people under subjection to their leaders. The least infraction was taken as grounds for punishment in one way or another.

"For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

A well-known writer undertakes to give this trend of thought a current setting, in words that sting and cut and bite. He says:

"Jesus requires inner cleansing of the heart. Christians who are glamorously clean outside and filthy inside are a disgrace to His Kingdom. God sees both sides of the cup. Some of us beg God to forgive and then refuse to forgive our fellow man; we are filthy inside. We pray on Sunday and cheat on Monday; our hearts are polluted. Many of us can repeat our church rituals by heart—but we crucify Jesus every day of our lives in the way we live. We are worse than the Pharisees, who never accepted Christ at all. We are like white tombs, or sepulchers, beautiful outwardly, but filled inside with dead things of self. Many of us are dead, spiritually, and don't even know it."

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LESSON NUMBER THREE

March 31, 1957

BLESSING AND JUDGMENT

Matthew, Chapters 24 & 25.

MEMORY TEXT: "The king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.

The general plan and pattern of the lesson is as follows:

- A. The second coming of Christ. Matthew 25:31.
- B. The judgment of the nations. Matthew 25:32.
- C. The brethren. Matthew 25:40.
- D. The result. Matthew 25:46.

(1) THE KEY WORD OF THE LESSON IS "NATIONS."

We have before us a preview of the judgment of the nations, not to be confused with the great white throne judgment of Revelation 20:11-15. This one takes place on earth and has to do with the kingdoms of the world. The event occurs at the second coming of Christ, "When the Son of man shall come in his glory."

"Before him shall be gathered all nations." We can now understand, in the light of the United Nations Organization, how such an assemblage could be held. They are to be separated one from another, "as a shepherd divideth his sheep from the goats."

Christ is often portrayed, in both the Old and New Testaments, as a Shep-

herd. The sheep nations will be placed at His right, and the goat (leftist) nations on the left.

Sheep are docile, obedient and meek. Goats are obstreperous and often evil-tempered. Men can be divided into the same classes. The goat nature has been the ruination of many a man.

(2) THE KEY VERSE IS MATTHEW 25:40.

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Here the King of the new kingdom of earth, proudly identifies Himself with the humblest of His persecuted followers, brethren. To abuse one of these, is to abuse Him. To succor one of them, is to succor Him.

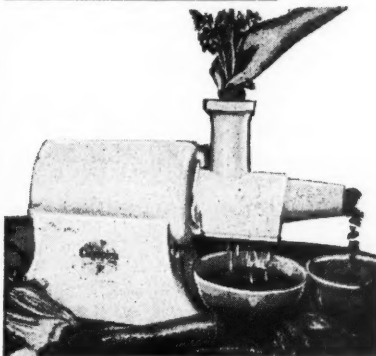
The attitude of a nation toward Christ's "brethren" determines its destiny. Who are His brethren?

He answered this question in the twelfth chapter of Matthew's Gospel after denouncing His Jewish enemies as a generation of vipers: "Who are my brethren? ... Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Only His loyal followers, twice born, spiritually minded, separated Christian believers can qualify for this unique position and divine blessing. The attitude of a nation toward Christ's persecuted saints will determine its position on the right or left in the judgment

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that officially closes the age. By this test, the leftist nations have already sacrificed hopes of avoiding the penalty of the passage. The leftist political philosophy is one of hate for Christ, His followers and the Church He came to establish.

The Moscow newspaper Izvestia, quoted Lunarcharsky, Soviet minister of education, as stating Russia's official attitude toward Christianity as follows: "We hate Christianity and the Christians. Even the best of them must be regarded as our worst enemies. What we want is hatred. We must know how to hate for only thus shall we conquer the world."

Leftist nations, who persecute Christ's followers, are inviting Apocalyptic judgments. "Vengeance is mine; I will repay, saith the Lord."

(3) THE KEY FACT: DEEDS OF KINDNESS PAY DIVIDENDS.

Dr. James Gilchrist Lawson relates this incident:

"A sparrow had built its nest in a freight car which had been ordered to the shops for repair; and when the car was in order and started again into service, a nest of young sparrows seemed about to be robbed of a mother's care. But, though the car traveled several hundred miles, the mother bird would not desert her young. The sympathy of the trainmen was touched, and they notified the division superintendent, who ordered the car out of commission until the little birds were able to care for themselves. If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of His children?"

The King of glory places a high estimate on deeds of kindness. "I was an

hungred, and ye gave me meat." "I was thirsty, and ye gave me drink." "I was a stranger, and ye took me in." "Naked, and ye clothed me." "I was sick, and ye visited me." "I was in prison, and ye came unto me."

An old potter who, while fashioning clay into a desired shape with his hands, was asked by a visitor: "Why don't you get a machine to do that?" The potter replied: "We have tried all sorts of machinery, and failed; somehow, it needs the human touch."

LESSON NUMBER FOUR

April 7, 1957

CHRIST FACES CALVARY Matthew 26:1 to 27:10.

MEMORY TEXT: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matthew 26:39.

The general plan and pattern of the lesson is as follows:

- A. The inauguration of the Lord's Supper. Matthew 26:26-29.
- B. The meaning of Gethsemane's cup. Matthew 26:36-39.
- C. The betrayal and arrest of Christ. Matthew 26:47-54.
- D. The illegal trial of Christ. Matthew 26:57; 27:1-2, 11-14, 27-34.

(1) THE KEY WORD OF THE LESSON IS "CUP."

There are two cups in today's lesson ... a cup of joy (verse 27) and a cup of sorrow (verse 39). The first was introduced at the Lord's Supper. The second symbolized the depth and dregs of sin to be consumed in His body when it would hang on the Cross.

In both events, Jesus was offering His body and blood for the salvation of men. We have before us the Com-

munion table and the Atonement. The Supper is at one and the same time a table, a sacrament, a Eucharist, a commemoration, an offering and a communion.

It is a table to which all who believe are invited. Jesus went further than some churches are willing to go. He even accepted Judas and washed his feet.

It is a sacrament, an outward and visible sign of an inward and invisible grace.

It is a Eucharist, meaning thanksgiving, inspiring appreciation for the Cross and the continuing divine presence through the Holy Spirit.

It is a commemoration, done "in remembrance" of Him.

It is an offering for the sins of the world. In recognition of His offering, the early Church adopted the practice of celebrating the Lord's Supper by bringing gifts for the poor.

It is a communion, by which sinful men are brought into fellowship with God.

(2) THE KEY VERSE OF THE LESSON IS MATTHEW 26:39.

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

This prayer was offered in Gethsemane, a little garden across the narrow Kidron valley, today a sacred Christian shrine.

The Saviour entered the premises with His eleven disciples, eight of whom He left near the entrance. The three who had seen the transfiguration accompanied Him further. He asked them to watch during the season of prayer that tore the very roots of His holy heart. But they fell asleep.

Sleeping Christians are with us today. Their spiritual senses are dull. The eyes of the mind are heavy. They lack vision and understanding. They are insensible to spiritual values, and sleep instead of pray.

What was the cup that our Lord saw approaching, and from which He shrank? Was it the prospect of death? No. He knew death to be His primary mission in life.

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On Calvary, He cried with a loud voice, "My God, my God, why hast thou forsaken me?" This was the cup that He saw approaching — separation from the Father.

What was the meaning of this cry? We read in the Scriptures that the eye of God is so holy that He cannot look upon sin. On the Cross, the suffering Saviour became our Substitute and Sin Bearer. He was judged in our stead.

He knew no sin but became sin. He was smitten with the leprosy of sin for us. The sins of the world were piled mountain high on His shoulders, figuratively speaking. The eye of God is so holy that He cannot look upon sin. Jesus went through the ordeal alone.

How are sinners saved? By something they do? On the contrary, they are saved by something they accept that has already been done for them. Said the Christ as He hung on the Cross, "It is finished." Souls are saved by a finished work.

(3) THE KEY FACT: THE TRIAL OF CHRIST WAS AN ILLEGAL PROCEEDING.

Today's lesson covers the trial of Christ, the record of which shows it to have been an illegal proceeding from beginning to end. He was railroaded to the Cross on false charges, perjured testimony and in violation of existing rules of evidence.

As the events of the night progressed, the persecutors changed the charge from blasphemy to sedition in order to establish jurisdiction in Pilate's court. The Jewish court, or Sanhedrin, had no authority to carry out an execution.

Blasphemy was not a capital crime under Roman law. It related to religious issues among the Jews, with which the Romans could not be concerned. But sedition involved a different set of facts. If found guilty of this charge, Christ could be put to death.

A mob had been organized earlier to do the bidding of the Jewish leaders. At the psychological moment, the cry arose, "Crucify Him, crucify Him." He was accused again and again of being against the Roman government.

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Finally the Jews were able to arrange a hearing before Pilate in the middle of the night. Jewish leaders were permitted to assess the death penalty, but an execution could be carried out only on orders of a Roman court.

Jesus was actually tried six times in twelve hours — before Annas, Caiaphas, the Sanhedrin, Pilate, Herod and before Pilate the second time. Each trial was illegal. The official verdict of the Roman court was "innocent," but the Victim was put to death any way, under Jewish pressure. The case contains at least 20 "reversible errors."

"Behold, the man!" said Pilate. The most misunderstood and persecuted Man the world has ever known!

LESSON NUMBER FIVE

April 14, 1957
CHRIST ACCEPTED
AND REJECTED
Matthew 21:1-11; 27:11-54.

MEMORY TEXT: "What shall I do then with Jesus which is called Christ?" Matthew 27:22.

The general plan and pattern of the lesson is as follows:

- A. Christ accepted. Matthew 21:9.
- B. Christ rejected. Matthew 27:25.
- C. God's timing is always perfect. Matthew 21:1-2.
- D. An important Old Testament prophecy fulfilled. Matthew 21:4-5.

(1) THE KEY WORDS OF THE LESSON ARE "HOSANNA" AND "CRUCIFY."

Both the acceptance and rejection of Christ, explained in today's lesson, were anticipated in Old Testament prophecy. Compare Matthew 21:9 and Zechariah 9:9. Compare Matthew 27:22 and Isaiah 53:7.

The timing was perfect. The animal designated to carry our Lord into Jerusalem was ready and waiting. God is never off schedule. The disciples fitted into the divine pattern. We should strive, at all times, to do likewise.

Dr. George H. Morrison offers this comment:

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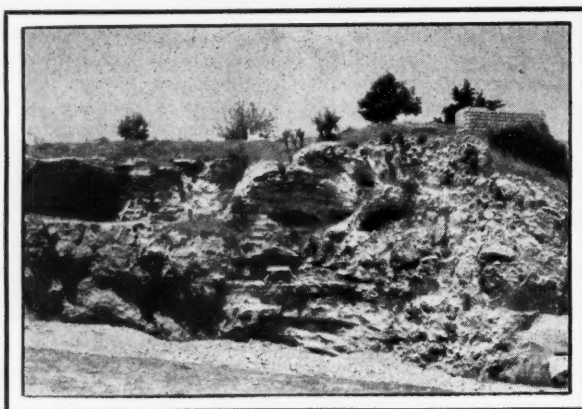
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cause they trusted Jesus. Not only in their great deeds did they trust Him. They showed their trust in little deeds as well. They honoured Him not only when they preached, but when they went upon a menial errand. Their faith was splendid in the hour of miracle, when in the name of Jesus they were mighty; but it was not less splendid in this unnoticed hour, when they were sent to fetch the ass from Bethpage.

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Jesus is brought before Pilate who tries to save Him from the mob. The jurist listens on his royal balcony, this time to words of condemnation, not praise. He gives the verdict of the Roman government and publicly washes his hands, but the Jewish mob screeches the louder, sounding the chilling demand to crucify Him. "I am innocent of the blood of this just person: see ye to it," says Pilate.

Someone has dramatically symbolized a great truth by the observation that in each Christian's life there is a cross and a throne. Either Jesus occupies the throne (honored as Lord) and the individual the cross ("I die daily," wrote Paul), or Jesus is on the cross as we crowd Him off the throne by our indifferent or obstinate attitude.

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We look back with horror upon the treatment accorded the Christ during His last hours before going to Calvary. The rejection was savage, complete and criminal.

But we should examine our motives today. Are we accepting or crucifying Him?

Said a British lady of wealth to Thomas Carlyle, bewailing the wickedness of the Jews in rejecting Christ: "How delighted we would have been to throw our doors open to Him and listen to His divine precepts. Don't you think so, Mr. Carlyle?"

"No, Madam, I don't," said the sage. "I think that had He come very fashionably dressed, with plenty of money, preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation on which was written, 'To meet our Saviour.' But if He had come uttering His divine precepts and denouncing the Pharisees and associating with publicans and those of the lower orders, as He did, you would have treated Him much as the Jews did, and have cried, 'Take Him to Newgate, and hang Him!'"

Dr. Joseph Parker said: "I never can forget that greatest of queens, Victoria, and how on one occasion she was present at the rendering of the 'Hallelujah Chorus.' It is the custom of an English audience to rise while the 'Hallelujah Chorus' is being sung. All the people leaped to their feet, but her Majesty sat still in her appointed place.

"The great chorus rolled on, 'Hallelujah, for ever and ever, for ever and ever, King of kings, and Lord of lords. Hallelujah, King of kings.' And at that point her Majesty arose, and never was so queenly as when in rising at that great challenge, she flung her simple diadem at the feet of our Lord Jesus Christ."



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POWER THROUGH FASTING

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"Give yourselves to fasting and prayer." 1 Corinthians 7:5.

THE PRACTICE of fasting is as old as humanity. More than two thousand years ago, fasting was a custom advocated by the school of the philosopher, Asclepiades, for curative purposes. The Roman historian, Plutarch, said: "Instead of using medicine, fast a day."

Traces of fasting are to be found in ancient Chinese and Hindu writings. The Indians also practiced it. Fasting has been used from ancient days for religious purposes, as well as a method devoted to restoring health.

In olden times, people recognized the value of the fast, but many in our modern age prefer to think of it as something indescribably inconvenient and even a short cut to the grave. When a Christian speaks of fasting ten days, twenty-one days or more, some are horrified at the thought. This results from a lack of understanding.

Fasting was vital to the program of the early Church, but in our times we rarely hear a sermon that even touches on the matter. It is a basic truth of the Bible, both the Old and New Testaments, and yet most believers fail to grasp its importance. The subject is mentioned in the Scriptures approximately one-third as often as prayer.

So prominent is fasting in the Mohammedan religion, that devotees of the Koran regard it as one of the four pillars of their faith. Many take a

thirty-day fast every year. This explains, in part at least, their religious zeal and fervor.

If Christians realized what they are missing, they would seek knowledge regarding the fast.

When I teach on fasting in my evangelistic services, it frequently seems that I am leading people to explore some new continent. The subject is often completely new in circles where everyone should be informed.

FASTING FOR HEALTH

Here is the testimony of a man who, in 1945, fasted fourteen days during one of my meetings, Mr. Charles Wilson, of San Diego, California:

"On the thirty-first day of December, 1945, after hearing Rev. Franklin Hall give some enlightening teaching on fasting, I started a consecration fast. I partook of no food during the entire fourteen days. Water was taken for the purpose of cleaning out the system.

"I was a heavy smoker, and it seemed impossible to give it up, but on the third day of the fast I had no further desire for smoking. On the fourth day hunger left me entirely. A little later all weakness left; and to my surprise I began feeling better and stronger day by day. I could pray more earnestly.

"I kept busy with my work which was not heavy. The fasting did not bother me much. What Brother Hall tells you about fasting is true. In our

new spiritual consciousness, our eyes are opened to discern the true nature of our former natural environment. And it worked out just that way in my life. It was a glorious experience.

"When I began the fast, I weighed one hundred and forty pounds. This was twenty-nine pounds underweight. At the conclusion of the fast, fourteen days later, I had lost sixteen pounds, for I weighed a hundred and twenty-four pounds. Sixty days later I had not only regained the lost weight, but also gained twenty-nine pounds more, which was exactly what a man of my age should weigh, to the pound, that is, one hundred and sixty-nine pounds.

"Everyone told me that I looked better than they had ever seen me, and I do feel better than I have felt for twenty years. All of my nervousness is gone, and I have a better complexion, and best of all, I have received the Holy Ghost, and enjoy a much deeper experience with the Lord.

"My fast was shorter than many other Christian friends, but some day I hope to take a forty-day fast, as it was a glorious experience to fast fourteen days. People do not know what they are missing."

DRINK WATER WHEN FASTING

Webster's dictionary definition for "fast" is as follows: "Abstinence from food, especially as a religious observance."

The question rises, Is water food? Webster defines "food" as "nourishment in solid form."

Food and water drinking are two different things. To do without water results in thirst, which means, "a great desire for drink." Fasting relates to food, a basic fact to be understood. One should not associate abstinence from water, with the subject of fasting. Any confusion which exists at this point must be overcome.

When we speak of the protracted or complete fast, the type observed by our

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Lord is meant. It is bracketed between two developments — from the time hunger leaves, until the time hunger returns. Such a fast may cover from twenty-one to forty days, depending upon the individual, and also the degree of spiritual realization experienced.

Fasting and Starvation are also two entirely different things.

To take a fast of this particular type, one must of necessity consume water. However, a person may observe a short fast, of only a few days, without doing so. The body of the believer is the temple of the Holy Spirit, and to attempt a major fast without water, would have the effect of polluting it.

Christ, in giving His instructions during the preaching of the Sermon on the Mount said: "When thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

Washing the face is a sign of cleanliness. If it is good to wash the face to eradicate toxic stains, it certainly appears logical to accept water through the mouth to cleanse the inner organs.

The stomach will become deflated, collapsed and depressed if water is withheld too long.

Without water when fasting, the system will choke up and the body become internally filthy. The tongue, which is the upper part of the stomach, becomes heavily coated during a fast, showing visibly a part of the pollution farther down. Doctors maintain that some food particles remain in the intestinal tract for more than a month, until putrefaction is worse than a garbage pail.

For the first few days of the fast, the stomach, tongue and body become heavily laden with corruption trying to loosen itself. These particles that have remained in the stomach unassimilated, with other matter, require a great deal of water to break them down and help soften this material so it can be eliminated. Cramps, displeasure, misery and other discomforts, are frequently experienced during this initial period.

Water aids in the loosening and softening of this matter without which the corruption will harden. Toxic poisons breed, and all manner of diseases develop. Water is a cleansing and purifying agent.

Paul drew a line between fasting and thirsting. He distinguished them in II Corinthians 11:27 where we read: "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

If "hunger and thirst" were the same thing as "fasting," he would not have repeated himself, any more than "cold" and "nakedness" are the same. Please note that commas were inserted between each phrase to distinguish the one from the other. Paul was also educated.

JESUS NO DOUBT DRANK WATER

Consuming water does not prevent one from drawing closer to God. Water is pure, a type of salvation and of the Holy Spirit. Unlike corruptible food, it evaporates into the atmosphere. Food is of different structure and goes back to earth. Water is not stimulating to the physical passions while food is. Food feeds the carnal appetites. Water does not.

When an individual fasts, his pores become laden with toxins, especially the hands and face. He should therefore bathe often.

In about two weeks, the average individual will have eliminated most of the wastes, poisons, toxins and putrefying matter from the inner organs. That is, unless this person has a deep-seated functional ailment. Even if this be the case, there are excellent possibilities of relief or healing if the fast is continued.

A study of Matthew, chapter four, seems to indicate that Jesus took water while fasting forty days. There are four major points of evidence.

(1) "When he had fasted." We pointed out that the definition of fasting does not exclude water drinking, and the record does not state that Jesus *thirsted* forty days. It is called a fast, not a thirst.

(2) "He was afterward an hungered." It does not say that He afterward thirsted. When a person does without both food and drink, water means more to him than food. A man can go days without food, but only a short time with no water.

(3) "Command that these stones be made bread." Satan evidently knew that our Lord was not thirsty.

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(4) "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This seems to prove that He had partaken of water because no mention was made of it. Only bread, solid food, was mentioned.

FASTING ESSENTIAL TO POWER

Fasting was part and parcel of the life of Christ, and yet most Christians fail to appreciate its importance in the Saviour's program. It was never meant to be ignored. Surely such a stupendous truth should not continue to be hidden in plain sight.

A revelation of spiritual power, resulting from fasting, is noted in the seventeenth chapter of Matthew's Gospel. After Jesus expelled demons and healed a lunatic boy, He answered the question which the disciples asked: "Why could not we cast him out?"

It seems that the disciples became disheartened over their failure. They were ashamed and privately inquired why. Thereupon, Jesus explained the power that had resulted from His fast.

We read: "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Howbeit this kind goeth not out but by prayer and fasting.*"

In that momentous struggle of forty days of fasting, Jesus availed Himself of the most powerful aid at His disposal. He fasted to secure perfect faith over His human side, and urged fasting upon the disciples and all future followers, as a remedy for weak faith.

Turning from the New Testament back to the Old Testament, we can study with profit the fasts of David. The Psalms are a product of fasting and prayer. They were penned because their writers entered a realm of higher spiritual receptivity made possible by the abnegation of the flesh.

Such revelations as we find in Psalm 35:13; 69:10; 78:18-32; 107:17-18 and 109:22-26 are examples.

David sought God in long fasts. In fact, he fasted so long that at times he must have resembled a skeleton. We read in Psalm 109:23, "I am tossed up and down as the locust. My knees are weak through fasting; and my flesh faileth of fatness. I became also a reproach unto them: when they looked upon me, they shook their heads."

So much fat was lost that he actually became a reproach to look at. His friends and neighbors shook their heads. No doubt some criticized him. He must have fasted forty days or more to have lost so much weight.

In the end, he drew near enough to God to become a channel of divine revelation. The Psalms tell us much that we need to know about the nature and attributes of our Maker and how to know Him in an experiential relationship.

Dr. Henry S. Tanner of Green Springs, Ohio, who fasted over forty days on three occasions, declared that in the second half of each of the fasts, the unspeakable glories of the world beyond were revealed to him. He lived to be ninety-two years of age, and gave credit to fasting for his longevity of life.

In Dr. Tanner's day skeptics ridiculed Christ's fast, saying, "nobody could fast that long." He challenged them. During his first fast, he was under observation by disbelievers. He was weighed and checked daily and broke down ridicule against fasting in his time.

Dr. Tanner was a physician as well as a Christian. His first fast was so glorious, that he later took additional fasts of more than forty days. After his last fast a crop of new black hair appeared in place of the grey hair.

Martin Luther fasted for days at a time while translating the Bible, and herein undoubtedly lies the secret of his unrivaled translation. His fasts also contributed to bringing about the Reformation revival.

Let it be hoped that more and more Christians will come to share the attitude of the Psalmist: "I humbled my soul with fasting; and my prayer returned into mine own bosom."

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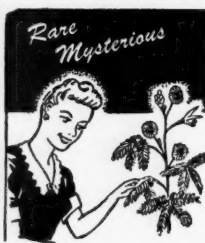
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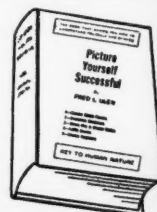


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